A

Generall Table

OF

EUROPE,

REPRESENTING

The *Present* and *Future* State thereof:

VIZ.

The PRESENT { GOVERNMENTS, LANGUAGES, RELIGIONS, FOUNDATIONS, and REVOLUTIONS both of *Governments* and *Religions*.

The FUTURE { MUTATIONS, REVOLUTIONS, GOVERNMENT, and RELIGION of CHRISTENDOM, and of the WORLD, *&c.*

From the Prophecies of the three late German Prophets, *KOTTERUS*, *CHRISTINA*, and *DRABRICIUS*, &c.

ALL

Collected out of the Originals, for the common Use and Information of the ENGLISH.

Printed for *Benjamin Billingsley*, at the *Printing Press* in *Broadstreet*, 1670.

GENTLE READER,

THis little Piece of Hiſtory has ſtuck in the Birth well nigh a whole year; and at laſt is forced to come forth an imperfect Embryo, through the unhappy Midwifry of the Preſs. Yet for thy encouragement, thou oughteſt to know, That there is none ſuch ever yet extant in the Engliſh Tongue. For, for the firſt Part; there is, (1.) Not a more modern and later Hiſtory of Chriſtendom in Engliſh; Nor (2.) a better in ſo ſmall a Volumn: viz. None that gives a better account of the laſt fore-going, and this preſent Age, (which two chiefly concern us to know) that is, of the laſt conſiderable Affairs of the World, and preſent ſtate of things. We ſay, there is none extant, of the like nature, ſo ſhort and comprehenſive.

And for the Second Part, It is the moſt wonderful ſtrangeſt Hiſtory ever yet known in the World, in the Engliſh, yea, or any other Language. And indeed, not to be parallel'd by all Hiſtory and Antiquity. Whether thoſe Prophetical Revelations be from GOD, Man, or the Devil; yet they exceed all compariſon. If they be from GOD, they are the ſtrangeſt and moſt miraculous, ever ſince the Apoſtles days. If they be Deluſions and Imaginations of Man, they are the ſtrangeſt ever ſuffer'd, or invented by Man. If laſtly, Devices, Faſcinations, and Bewitchings of the Devil, (transforming himſelf into an Angel of Light, &c.) they are the ſtrangeſt ſtill; and the leaſt Footſteps of his Cloven Foot to be diſcerned, that ever was in any of his Juggles. Onely we have been unhappily hindred by the Preſs, from giving you a ſhort view and taſte of the Prophecies themſelves, as was really intended.

And these two things may perhaps help to make it go down with the Reader, as it is, notwithstanding all its faults. For 'tis confess'd, there are many Defects, procur'd through manyfold Occasions, not fit here to be mentioned. And if, Worthy Reader, thou knewest all Circumstances, thou wouldst certainly be so candid, as to pardon all Faults: Which I doubt not but thou wilt (at least) for the good will and Endeavours of the Author.

Farewel.

ERRATA.

Courteous Reader,

These three or four places thou must needs be desired to amend, before thou readest the Book. All other faults we are forc'd to let pass, *&c.*

Page 15. line 15. for [*of Inorganick*, &c.] read [*To which add, The greater knowledge of, and insight into, the Inorganick Motion and Fermentation of Nature, and Cultivation thereof.*] And blot out those words, [*as it were Mechanick.*]

Page 72. line 20. blot out those words, [*or* Nevers,] and interpose these, [*the Prince of* Conde, *whom the King of* France, *&c.*]

Page 113. line 5. Note, There was such News at that time, that the Vizier himself was slain in a violent On-set, *&c.* This Book should have come forth then.

Page 159. line *ult.* for [*Holiness*] read [*Unholiness.*]

A General Table OF EUROPE, In its Preſent and Future Appearance.

The Firſt Part, Comparative,

Of the Advantages of Europe, *in compariſon of other Parts of the Univerſe.*

The ARGUMENT.

Europe *compar'd with other Parts, and former Times, for Arms, Arts, Commerce, and Religion. The prehéminence of Empire and Arms. The prehéminence of Arts and Sciences. The* Chinois *high eſteem thereof. Of* Riccius *and* Adams, *Jeſuites there. The Emperours great Grace and Favour to* Adams. *His Edict and Charter in favour of the Chriſtian Religion, engrav'd on a ſtone at the entrance of their Church, and Title given to it by him. The Jeſuites Inſcription thereon. The prehéminence as to former times, in many rare Arts and Inventions. The prehéminence of Riches and Commerce, Shipping and Navigation. The prehéminence of Religion, or Priviledge of Chriſtendom.*

Christendom the Glory of Europe. *All its Advantages founded on Christianity, and Disadvantages on Pagan-and-Anti-christianism. Shameful Dissentions of Christians and Christian Princes and States. Lamentable Disorders, Persecutions, and Inquisitions for Religion and Conscience in* Europe. *Liberty of the same commended. Revolutions of the World. Present flourishing of* Europe.

EUROPE is at this day the most flourishing part of the Universe, for Empire, Religion, and Learning, Arts and Arms, and all the high distinctions of Humane kind. And as she now exceeds all other Parts; so the present all former Ages and Generations. It is not our purpose at present in this General Table to make Comparisons, and set her off by the others sad countenance: but onely, in first drawing some plain and rude Lineaments, to expose to general view her present Portraiture and Appearance; with some prospect of her future.

Europe then might be compar'd either with other parts, or former Times of the World; and every way we should find her to excel. For though for largeness of extent she yeilds both to *Africa* and to *Asia*; yet she surpasses them in politeness, and they all seem rude and barbarous in comparison; and has got those advantages and felicities above them, that all their Riches cannot equal. And if for vastness of single Empire, and Treasure, and dependencies thereon, she cannot come in competition with the times of the *Roman* Greatness, yet take her divided, and all her parts together, and she far exceeds them. And by how much her Empire since has been disposed into divers hands; by so much have her several parts been more puissant and flourishing. The whole Glory of *Europe* then was contracted into a very narrow compass and one little corner onely, and (as I may say) Toe of *Italy*. For what was *England*, *France*, *Spain*, and *Germany*, &c. to what they

are now? ſurely infinitly more inglorious and deſpicable. She could not then look down upon her Feet and inferior parts, and not be like the Peacock, aſhamed in the height of all her pride.

For if we ſhould compare her, for Arts or for Arms, for the Virtues of War and of Peace, and therein all things elſe, (her Courts, her Camps, her Schools, her Cities, and her Fields) we ſhould find no degrees of compariſon, nor room in this Table. We will only touch upon things looſly here, as beſides our preſent intent.

Aſia perhaps has ſhewn *Europe* that prodigious Art of Powder and Cannon: But *Europe*, in revenge, has requited her with another as great, and by the Chard and Compaſs taught her, and the World beſides, the uſe of that Invention. For with her Ordinance and Men of War, ſhe has ſecur'd all the Coaſts both of *Perſia*, and the *Indies*, and thoſe moreover of *Ethiopia* and of *Peru*. She has quell'd the *Sophies* and the *Mogulls*, and ſeiz'd on their Harbours, and utterly deſtroyed the vaſt Empires of *Mexico* and the *Ynca's*.

Thoſe grand *Heroes* of the firſt and ſecond Monarchy, and of the two laſt alſo, ſo nois'd of in Hiſtory, never drove their Conqueſts ſo far as we. And all the Exploits of a *Cyrus* in *Aſia*, of a *Cambyſus* in *Africa*, of a *Darius* and his Sons in *Europe*, and not long ſince of a *Tamberlane* in all three, no not of an *Alexander* and of a *Cæſar* themſelves, come not near the bold courſes and Enterprizes of our Weſtern People, who are ſeiz'd on all the Coaſts of the Ocean, and make all the Puiſſances of the two Continents to tremble. And they may be parallel'd with a *Charlemaign*, with a Great *Henry* of *France*, with a *Guſtavus* of *Swede*, and a Prince of *Orange*, &c.

The *Græcian* built his Glory, and erected Triumphs of Victory, and Trophies of Honour, upon the delicacy of the *Perſian*, and nakedneſs of the *Indian*; and the *Roman*, for the moſt part, upon the diviſion or rudeneſs of the Nations, and weak-

neſs of the poor barbarous and undiſciplin'd people. 'Twas eaſier then to over-run a Kingdom, than now to take a Town.

The *Aſians* generally are ſunk into lazineſs, effeminacy and cowardize. 'Tis not many years ſince, that under the Conduct of a *Degesfield* in *Dalmatia*, ten *Chriſtians* have beat an hundred *Turks*. The Cavalry, the Infantry, the Fortifications, the Engines, the Inſtruments and Weapons of War, offenſive and defenſive; the Stratagems and Plots, the Military Diſcipline and Skill, the War-Ships, or Men of War, and Fire-Ships, is beyond all former times, or other parts of the World. *Candia* and *Venice* alone, at this day, is a notorious inſtance of the particulars. The Ships and Sea-Fights of *England* and *Holland* are not to be match'd by all Antiquity, or other Parts of the World.

France is able to raiſe 200000 men, and ſcarce miſs them in her Cities, or her Fields; which the whole *Ottoman* Empire cannot do, without laying it ſelf waſte. And it goes in like manner with *England*, *Germany*, and many other Countreys. And for Power & Force by Sea, all the other three parts of the World together, cannot match three only *Europæan* Nations.

As for the *Arts* and *Sciences*, *Inventions* and *Improvements*, ſhe ſtill carries it higher from all the reſt; and they now have their Reign and Empire only in her Dominions, and that more glorious than ever. *Aſia*, from whence they firſt came, muſt now call her Miſtriſs. And haughty *China* her ſelf, ſubmits now to be her Diſciple. *Greece* and *Old Rome* too (where they were once confin'd) muſt now abate their Pride, and yeild to her the preheminence. For though there was a time when the *Greeks* and *Romans* counted all beſides Barbarians, and rude, yet they could not do ſo now, ſhould they appear with all their Bays and Laurels. And though *China* has preſum'd her ſelf hitherto the Eye of the World, yet ſhe has of late been ſo dazled with the ſplendor of her Rays, that ſhe is not aſhamed to confeſs her ſelf blind in compariſon. The learned *Jeſuites* made

made them firſt ſee the diſparity; for they were ſtruck with ſuch wonder and amazement at their appearance, as if they had never ſeen the Sun before, nor Learning ever aroſe in their Hemiſphere; and could not ſufficiently admire at their Science. We will produce here, to this end, their Story, out of *Kircher's China Illuſtrata*, which is but of yeſterday, and make it appear what Veneration they had for the *Europæan* Arts and Myſteries.

Riccius the firſt Propagator of the Chriſtian Religion, and *Adams* the laſt Inſtaurator and Finiſher of the *New China Calendar*, not without the general applauſe and congratulation of the whole Empire, were had in ſuch high eſteem amongſt them, and received ſuch Honours and Favours, that hardly any Hiſtory can parallel.

Riccius, a learned Mathematician, did ſo allure the mind of the Vice-Roy of *Canton*, where he firſt landed, with Curioſities of Art and Science; that as neither He nor all *China* ever ſaw the like, ſo he received them like Angels deſcended from Heaven, rather than Inhabitants and Strangers of the Earth; and all the Learned amongſt them ſtrove for his acquaintance, and ſent to him from all parts, deſirous to behold the wonderful things which he had brought with him, and to be acquainted with his Arts: And though nothing but what is common, and obvious amongſt us here, yet they ſeem'd a kind of Miracles to them. Amongſt other Things, was admired a *Clock*, curiouſly contriv'd, which ſhew'd various diſtinctions of hours with the courſe of Sun and Moon. A Glaſs-*Trigon*, which ſome ſuppoſed an ineſtimable Gem, others a piece of the Heavenly Sphears. Geographick Maps, they wondring to ſee Worlds, and vaſt Empires and Kingdoms beyond their Walls; Imagining that *China* was ſet in the midſt of the Earth, like a large Gem in a Ring, and all the reſt but as Gold to the Diamond; and a little troubled to find their ſpacious Empire, beyond which they thought there was none, confin'd to ſuch a remote

corner

corner of the East, and *Europe* divided into so many glorious Monarchies and Kingdoms, so far distant in the remote Recesses of the West; and the whole Earth so surrounded by the main Ocean, and severed into so many Continents, Lands and Islands, and as it were New Worlds. In so much that *Riccius* seeing them a little displeased, was fain to describe the World in a larger form into two Hemisphears, so as *China* should stand in the midst: And therein afterwards illustrated all Countries and Parts in the *China* Character and Language; with which they were infinitely taken, and flock'd in multitudes to see, so that the House where it was could not contain them; And therefore at the Vice-Roys charge it was cut and printed, and Draughts thereof sent through all the Empire, which made all the Learned and Curious admire him, as another *Atlas* dropt down from the Stars, and most famous *Astrologer* of the whole World. And with these and the like Rarities and Curiosities of Art, he became admirable throughout all the Empire.

Adams transcended him, and by reason of his incomparable skill in the Mathematicks, and their own Language, became yet more famous; And at last highly courted and carressed by the new *Tartarian* Emperor himself; who made him one of his most intimate Familiars and Counsellors, and *Mandarine* of the first Order, and assigned him the highest place in the *Astronomical Tribunal*, for emendation of the *Calendar*, commanding all *Astronomers* throughout his Empire to observe his Orders. He wondred at his infallible Prediction of Eclipses, at his expertness in casting Ordinance, and Counsel in State-Affairs. He honoured him as his Father, with highest love and affection, thinking something more than humane in him. And when few were admitted to his presence besides his Queens and Eunuchs; yet he had leave wher-ever he found the King, at home or abroad, to approach unto him; which was scarce granted to any else: called Him in their language, *Venerable Father*,

Father; and four times in one year came to visit their House and Church. Would visit all the corners of their Colledge with him, and divert himself with him alone in his sorry Chamber, laying aside all State and Ceremony, fit for so great a Monarch; and observ'd towards him by all others; sometimes sitting upon his Straw-Bed, made like a Monks; sometimes upon an old Stool, to contemplate the Rarities of *Europe*; yea, was pleased also sometimes to taste of the domestick fruits of their Garden, with great satisfaction and pleasure; admired at their Altars and Pictures, their Splendour and Curiousness; at the Fairness and Elegancy of their Printed Books, the Letter and the Cuts. But that which is more than all Complements, he commanded by his Royal Edict, to be engrav'd on an huge Marble-Stone, erected before the Doors of their Church, (which was also built through his favour, and finished *Anno* 1650.) his Royal Approbation of the Christian Religion, partly in the *Tartarian*, and partly in the *China* Character and Language, which Charter to this very day is exposed to be seen in the Jesuites Gallery at *Rome*, as it was printed in *China*; (and is moreover drawn by an excellent hand in *China* and *Tartarian* Characters also, white, upon a black Fund or Bottom in the said Gallery likewise;) The tenour whereof, (that you may see the high esteem of this learned Jesuite, for his Art, and Skill and great Science) is as follows.

A Chinese-Tartarian-Edict:

WHEREIN

The Approbation of the Christian Religion, engrav'd on a Marble Monument, which was erected before the Doors of the Temple of our Saviour, for a perpetual Memorial of the Thing, at *Pekin*, the Royal City of *China*, by Command of the *China-Tartarean* Emperour *XUNCHI*, in the year of Christ, 1650.

A C.

ACCORDING TO THE COMMAND OF HEAVEN.

The CHARTER: *Cut in* China *and* Tartarian *Characters.*

THE Heavenly Science *Aſtronomy*, which our Anceſtours always made higheſt account of, deſerves that We alſo ſhould follow their ſteps, and extol it above the Skies; eſpecially ſeeing the ſame was heretofore under divers Emperours wholly declined and decayed, and again reſtored, and chiefly in the time of the Empire of **Juen**, Emperour *Tartarean*, who govern'd the *Chinois* above 400 years ſince, was rendred more exact by **Co ru kim**, and finally at length did too much err in the laſt times of the fore-going Emperour **Mim**. There has been found one *Johannes Adamus Schall*, coming from the utmoſt Weſt into *China*, who was expert not onely in the Art of Calculation, but alſo in the *Theory* of the Planets, and whatſoever pertains unto Aſtronomy. He being brought before the Emperour our Predeceſſor, by his Command undertook the care of the Acadamy of *Mathematicks*, and Reſtoration of *Aſtronomy*. But becauſe many underſtood not the fruit that flows from this Science, it could not then

then be concluded, that the Subjects ſhould uſe that Science of his. But now when I came to the Empire, and my firſt care was, for the Order of Times, for the Good of the Realm, in the Autumn of the very firſt year of my Reign, ſeeking an experiment of that Art, which *John Adams* had reſtor'd, I commanded to be obſerv'd moſt diligently, the Eclipſe of the Sun calculated by him ſometime before; And it being found that, aſwel the Moments of Time, as the Ecliptick Points, with all other Circumſtances, did exactly anſwer his Calculation. And again, in the Spring of the following Year, when an Eclipſe of the Moon offered it ſelf, commanding the ſame to be obſerved, with the ſame diligence, I alſo found that not to erre an hairs breadth neither; wherefore I preſently apprehended that this Man was preſented to us from Heaven at ſuch a time as this, wherein I undertook the Government of ſo great an Empire, and thereupon committed the whole preſidence of the *Mathematick Tribunal* to him only. But becauſe *John Adams* from his Childhood is chaſt (and has led a ſingle life) nor will meddle with any affairs not agreeing with his Religious-way of life, I thought neceſſary, by abſolute command, to oblige him to undertake this charge, and to add the dignity of the ſecond Order, according to the Title of *Maſter of the Heavenly Area-*

na's.

na's. In which office being now imployed ſome years, he adds daily more and more ſtudy and diligence. And becauſe he has a Temple near the Gate of the City, call'd **Xun che Muen**, where, according to the Rites of his Law, he offers Sacrifice to God; I alſo contributed ſome ſupply toward the building and adorning it: And when I entred that Temple, I perceived the Images and Utenſils to have the appearance of extraneous and forreign things alſo. And concerning the Books of the Law, which I found placed on a Table, when I had ask'd what was contained in them? the ſaid *John Adams* anſwered, That they contain'd an explication of the Divine Law. And truly I, ſeeing I had formerly apply'd my mind to the Doctrine **Pao Xun Cheu**, and **Cum Cu**, I perceived ſomething out of their Books. In the Books **Foe** and **Tau**, although I read ſome things, yet nothing ſticks in my memory. But ſeeing I could not hitherto, by reaſon of the grand Affairs of the Kingdom, look into the Books of this Divine Law, but only by the by; I cannot give an exact judgment out of them, concerning that Law. But yet when I conſider *John Adams*, who having liv'd for many years among the *Chinois*, and with us, both obſerves and practiſes this Law, I judge it to be exceeding Good. For *John Adams* does ſo reverence his God, that he has dedicated

dicated this Temple to him, conforming himself to this Law, with so great modesty and integrity of his Person, for so many years, alwayes after the same manner and method; and not a jot varying therefrom: This truly is an expres sign, that 'tis a Law of the highest perfection, wherein *John Adams* himself is seen to excel with such most approved vertue; seeing what that Law teaches, namely to serve God, obey Kings and Magistrates, to do evil to no man, to seek the Publick, and our Neighbour's good, he exactly fulfills with his fidelity. And would to God Magistrates, and all my Subjects, would imitate this his Industry and Diligence in serving God, and keeping the Divine Law, and would but come any thing near it, in obeying their Emperour; without doubt it would go far better by many degrees, and more prosperously with me, and the whole Kingdom. As for me, I mightily approve of, and commend this his mind, and this Law; And therefore in perpetual memory of this thing, I prefix before his Church, this Title, **Tum hiven hia Kin**, That is, *An excellent place to penetrate Heaven.* Given at **Pekin**, in the seventh year of Our Empire.

Whereby may be seen the Emperour's high esteem of this man, and consequently of the preheminence of the *Europæans* Science and Art. For the Church it self it was built upon

the account of the restoring the *China Calendar*, as appears further from the Inscription of the Church it self, by the *Jesuites*.

The Inscription of the Church at Pekin, *of the Society of* JESUS.

AFTER the Faith first carried by *St. Thomas* the Apostle; and after the same by the *Syrians*, in the time of the Empire **Tam**, again further propagated; Thirdly, again under the Empire **Mim**, after the same, *St. Francis Xaverius*, and *Fa. Mattheus Riccius* being Leaders, By men of the Society of *Jesus*, both by Word and Books, in the China Language, divulged, indeed with very great study and labour; but by reason of the Inconstancy of the Nation, scarce sufficient; the Empire being now devolved to the *Tartars*, the same Society, for a Crown of the labours, in restoring by *Theirs*, the Calender, called **Hien Lie**, A Temple to God the Best and greatest, publickly at **Pekin**, the Court of the Kings of *China*,

HATH ERECTED AND DEDICATED IN THE YEAR, MDCL. **Xun Chi.** VII.

FATHER *John Adam Schall à Zell*, a German, profess'd of the Society of *Jesus*, and Author of the

the foresaid Calendar, out of the labours of his hands, bequeaths this *House* and *Patience* to Posterity.

And moreover, he was so delighted with Globes & Spheres, and Astronomick Instruments, sent for out of *Europe* that he would permit them no where but in the Closet of his own Chamber, and would be instructed in the use of them, by the *Jesuites*, whom he bore out against all the envy and opposition of the proud *Chineses*, who thought They should give the Laws of Arts and Sciences to all the World, and not receive them, from obscure *Barbarians*, and unknown Sons of the Earth, as they thought. Indeed 'tis pity the Christian Faith should be conveyed thither by no better hands; and that it should be so mix'd and marr'd with their Jesuitism, which yet they were so cunning as pritty well to hide and conceal; and like the Serpent, first to get in their head that afterwards they might winde and wriggle in their whole body: As appears by their Catechism, which we shall insert at the end of this Table, by way of Appendix, that you may have the sight thereof herewith; And because it is a very good one, for the most ignorant sort of people to apprehend; else how could they think to win others from Idolatry, that are such gross Idolaters themselves. Also great pitty 'tis that they that are so mercileſs and cruel to all other Religions, and Christians themselves at home, should finde such favour for their own abroad*. But however that which is Good and Laudable every where, is to be approved of. And 'tis to be wish'd, that all zealous and sincere *Protestants*, would rather be more ready to imitate, than envy their proceedings.

* For the Law of Nature is, *Retaliation*; and the Law of Arms and Nations is, *Give and take Quarter*.

And if we compare latter times with former, we shall find the Arts and Sciences never more flourishing; And though many

many rare ones, it must be confessed, have been lost; yet amends has been made for that, in more and better, and more universally useful, found out. All Antiquity cannot shew the like to PRINTING, the *Chard and Compass*, *Powder and Cannon*, *Circulation of the Blood*, and perhaps hereafter may be added, the *Universal Character and Language*. PRINTING it self is so rare an Art, that *Bodin* sayes, *That alone may contend for prize with all the Inventions of the Ancients*; whereby may be dispatched in a day (and with greater fairness, and much more neatness and elegancy by far) as much, as by the swiftest Pen in some years. By the *Loadstone*, *Magelane*, *Drake* and *Candish* have sail'd round the Earth, and prov'd *Antipodes* to be neither a Romance nor Heresie; and have found out greater Worlds, than all the other known, and enlarged Commerce to the utmost East and West Indies. So that,

We're not to Ceres *so much bound for Bread,*
Nor yet to Bachus *for his Clusters red,*
As Segnior Flavio *to thy witty Tryal,*
For first inventing of the Seamans Dial.
The use of th' Needle turning in the same:
Divine Device! O admirable Frame!
Whereby through th' Ocean in the darkest Night,
Our hugest Carracks are conducted right;
*Whereby we're stor'd with * Truce-man, Guide and Lamp,*
To search all corners of the Watry Camp.
Whereby a Ship that stormy Heav'ns have hurld,
Near in one Night into another World,
Knows where she is; and in the Chard descries,
What degrees thence the Æquinoctial lies.

* Interpreter.

DUBARTAS.

And as by the Chard and Compass new Worlds have been discovered; so by Powder and Cannon they have been conquered:

quered: And wicked Mortals ſeem now to imitate the dread Thunderer and his Thunderbolts, by thoſe terrible Inſtruments of death and execution, which *Liphus* therefore calls the Invention of Spirits and not of Men: and yet they ſooner put an end to fight, and perfect victory, than all the lingring tools of death among the Ancients. The *Turks* imployed a Peece of Ordnance againſt *Conſtantinople*, that required ſeventy yoke of Oxen and two thouſand Men to hale it along. The Circulation of the Bloud is ſuch an invention, for which the Ancients would certainly have deified the Author, no leſs than *Ceres* or *Bachus*, *Æſculapius* and *Apollo*. The Univerſal Character and Language, almoſt equals that of Letters, in the Invention, as it is far beyond it in the Thing.

They have no leſs alſo tranſcended the Ancients in Chymiſtry, and Deſtillation, of Inorganick, and, as it were, Mechanick Motion, and Fermentation of Nature; To wit, of the Principles, Particle, Ferments, and *Archeus's* (or Vital movers) of Nature, and all natural Bodies; ſpecially as to the Bloud and Feavers, and all preternatural Effervescencies of this *Microcoſm*, or little World of Man. And indeed, in all the New Modern Mechanick Philoſophy, or, as it were, *Mechaniſm* and *Magnatiſm* of Univerſal Nature. *Viz.* In all the *Atomick*, *Chymick*, *Magnetick*, *Magick*, and whole *Mechanick* or *Corpuſcular Philoſophy*, both the rational and the experimental; or in another ſenſe, the indeed *Mechanick* (i.e. Operative) *Philoſophy*; In all the *Mathematicks* and *Mechanicks*, their Subtilties, Rarities, Curioſities, and Wonders. If *Archytas* had his Dove, *Regiomontanus* had no leſs his Wooden Eagle and Iron Fly, animated as it were with artificial life and ſoul.

Why ſhould I not the Wooden Eagle mention;
A Learned German's late admir'd Invention,
Which mounting from his fiſt that framed her,
Flew far to meet an Almain Emperor.

And

And having met him with her nimble train,
And weary wings, turning about again,
Follow'd him close unto the Castle Gate
Of Norimberg; *whom all their Shews of State,*
Streets hang'd with Arras, Arches curious built,
And Pageants with their rich devices guilt;
Gray-headed Senate, and Youths gallantize,
Grac'd not so much, as only this Device.

DUBARTAS.

He goes on, and describes the Fly.

Once as this Artist more, with mirth their meat,
Feasted some Friends, whom he esteemed Great,
From under's hand an Iron Fly flew out,
Which having flown a perfect round about,
With weary wings return'd unto her Master,
And, as Judicious, on his Arms he plac'd her.
O Divine Wit! that in the narrow Womb
Of a small Fly, could find sufficient room
For all those Springs, Wheels, Counterpoise and Chains,
Which stood instead of Life, and Spurs, and Reigns.

DUBART.

And if the *Persian* King had his Sphere of Glass, in imitation of the Cœlestial Orbs, wherein he could sit, and see all their Motions transparent; and *Archimedes* also had his Sphere: *Ferdinand* the Emperor had no less his of Silver, which he sent to the Great *Turk*, carried by twelve men, and unframed, and reframed in the Grand Segnior's presence, by the Maker, who likewise presented him with a Book of the mystery of using it.

Nor may we smother, nor forget ingrately,
The Heaven of Silver, that was sent but lately,

From

From Ferdinando, *as a famous Work,*
Unto Bizantium, *to the greateſt* Turk.
Wherein a Spirit ſtill moving to and fro,
Made all the Engine orderly to go.
And though th' one Sphear did alwayes ſlowly ſlide,
And contrary the other ſwiftly glide;
Yet ſtill their Stars kept all the Courſes even,
With the true Courſes of the Stars of Heaven.
The Sun there ſhifting in the Zodiack,
His ſhining Houſes, never did forſake
His pointed Path. There in a Month his Siſter
Fulfill'd her Courſe, and changing of her Luſter
And Form of Face, (now larger, leſſer ſoon)
Follow'd the Changes of the other Moon.

Idem.

Stevinius had his Sayling Coaches in the *Netherlands*, of incredible ſwiftneſs, ſo that they have been ſeen to Sayl thirty Leagues in a day; which *Grotius* affirms, he would never have believed, had he not ſeen with his own eyes.

Ships for the Sea, firſt Typhis *did invent,*
Jove *Sayling Chariots, for the Firmament.*
But for the Land Stevinius *alone;*
For neither Jove *nor* Typhis *this will own.*

Grotius.

We might inſtance in rare and wonderful Clocks, Watches, and *Pendulums*, Wind-guns, &c. In our wonderful *Teleſcopes*, *Microſcopes*, *Thermometers*, *Barometers*, *Air-Pumps*, *Pneumatick* and *Hydraulick* (*i. e.* Air and Water) Engines; *Perpetuum Mobile's*, &c. and infinite other *Mathematick* and *Mechanick*, *Muſick*, *Optick* and *Architectonick* Inſtruments, Engines, Machines, and Devices, (whereof the Antients had

 nothing

nothing like) and all the other Arts and Sciences, whether Mental or Manual, (if it were not beſide the preſent buſineſs of theſe Tables in this place, and wherein we have been too long, and digreſſed too far already) but that we could not well avoid it, by reaſon of the many new appearances of things on the preſent Stage of Learning in our dayes: We will onely hear the Poet once more on the curious contriv'd Clock and Dial at *Stratsburgh*, in ſhort thus.

But who would think that mortal hands could mould
New Heavens, new Stars, whoſe rowling courſes ſhould
With conſtant windings, though contrary wayes,
Mark the true Monds of Years, and Months, and Dayes.
Yet 'tis a ſtory that hath oft been heard,
And by an hundred Witneſſes aver'd.

Dubart.

The buſineſs of Experiments, *i. e.* Their Study and Practice was never ſo far proſecuted and advanced by the Antients, as in our dayes. Nor did they ever conſpire into ſuch univerſal and comprehenſive Societies and Aſſemblies of Men, of all Qualities and Conditions, for all poſſible advancement of Learning, both in recovering the loſt Arts, perfecting the old, and finding out of all manner of new; which alone is that, which above all things elſe, lifts up *Europe* at this preſent above all the World, and all preceding Ages. Was it ever known before, that Gentlemen, Nobles, Kings and Princes did combine into ſuch Glorious Aſſemblies? Or when did they ever turn Philoſophers, Experimenters, and Operators; and as I may ſay, *Mechanicks*, before? The Academies of *Italy*, thoſe of *France* and *Germany*, and above all the Royal Society of *England*, are beyond all preſident of other times.

We might inſtance further in her *Riches* and *Commerce*, her Shipping and Navigation, and ſhew how ſhe exceeds all the reſt

reſt in theſe advantages; inſomuch, that for one *Egyptian* or *Perſian* that comes into *Europe*, there paſſes into *Egypt* and *Perſia*, an hundred *Engliſh*, an hundred *French*, an hundred *Spaniards*, an hundred *Italians*, an hundred *Germains*, and an hundred *Dutch*; and an hundred times more for one *American*. The *Phœnicians*, and the *Carthaginians*; the *Tyrians*, and the *Sidonians*, were renowned of old for great Navigators and Merchants, yet they only Coaſted it about the Inland and Midland Seas, but durſt never venture to croſs the main Ocean. Into what a narrow compaſs then was their Knowledge and Commerce confin'd. The Antients ingrav'd *Non Ultra*, upon *Hercules*'s Pillars, at the Mouth of the *Streights*, and a greater part than all the other three of the known World beſides, was wholly *Terra Incognita* to them. They were beholden to the Lights of Heaven for a Guide in a dark night, and to grope by Star-light, were loſt in a Miſt, and feign to ply it up and down the Shores only; whereas now they are able to croſs it from the North Pole to the South Pole, from the Riſing to the Setting of the Sun, from *Nova Zemblia*, to *Magellanica*, and from *India* beyond *Ganges*, to *America*, and the *Weſtern Indies*.

The prodigious advance of Shipping of our dayes, is eminently ſeen in the *Hollanders*, who are ſaid to build a thouſand Veſſels every year fit for Navigation and Commerce, whereof the leaſt, for matter and making, beſides Tackling, ſtands them in no leſs than two thouſand Crowns. And many times, as *Pontanus* affirm'd long ſince, arrive at *Amſterdam* as many Ships in a day, as there are dayes in the year. The *Engliſh* and the *French* come not much behind, and many other Nations in their proportion. The Fleets that enter the *Thames* and the *Texel*, the *Guadelquivir* (at *Sevil*) and the *Tage*, (at *Lisbone*) the *Seine*, and the *Lloir*, (in *France*) are ample teſtimonies of her abundance and preheminence. It muſt not be denied, That *Europe* receives more from other parts of the

World, than ſhe repaies. But in this very thing it is, That her Commerce becomes glorious to her, ſince ſhe knows how to make it ſo to her advantage. She parts with a little of her Brandies (or *Aqua Vitæ*) and Draperies; or at beſt a little Coral and Amber; But ſhe has not Magazines enough to hold all her precious ſtores that come to her from the *Indies* and *Perſia*, from *Barbary* and *Egypt*, from *New France* and *New Spain*, from *Braſil* and *Peru*; beſides what is done within her ſelf, and her own bounds.

* *Since from divers other places.*

Hence come our Sugars from Canary * *Iſles,*
From Candy, *Currans, Muſcadels and Oyls.*
From the Molucco's, *Spices. Balſamum*
From Egypt. *Odours, from* Arabia, *com.*
From India, *Gums, rich Drugs, and Ivory.*
From Syria, *Mummy. Black, Red, Ebony,*
From Burning Chus; *From* Peru, *Pearls and Gold.*
From Ruſſia, *Furrs, to keep the Rich from Cold.*
From Florence, *Silks; From* Spain, *Fruit, Saffron, Sacks.*
From Denmark, *Amber, Cordage, Firr, and Flax.*
From France *and* Flanders, *Linnen, Woad and Wine;*
From Holland, *Hops; Horſe, from the Banks of* Rhine.
From England, *Wooll. All Lands as God diſtributes,*
To the Worlds Treaſure, pay their ſundry Tributes.

Dubart.

It would trouble Arithmetick many times to find Numbers to anſwer the quantity of pounds of Sugar, of Peppers, of Cinamons, of Cloves, of Mace, of Nutmegs, and all other Riches from abroad. To ſay nothing of Pearls and Precious Stones, of Silks, nor of Cottons, of Bezoart, nor of Indigo, of Gumlac, nor of Purſlanes, of Salt-Peter, nor Salt-Amoniak. And to ſet aſide Drugs and Medicaments, Tobaco, and Caſtors, and abundance of Mullet, one of the moſt excellent

Fiſh

Fish of the Ocean, which alone makes the Riches of five or six good Cities. In a word, all the Riches of the Earth, and all the delights of the Sea. So that though every Land do not bear all things, yet they need want none; and may so change Commodities, as if they had changed Countries one to the other.

And yet though Diamonds, Pearls, and Spices, are onely fetch'd from the *Indies*; yet some return is made for them in Coral and Amber, which *Europe* exchanges, for the Jewels of *Asia*. The *Japons*, all their Passion is for Coral, as much as ours for Diamonds and Pearls. Insomuch that a Grain of the bigness of an ordinary Egg, is there worth 2000 Crowns. And in the North of *Asia* and *Cathy*, much is vended; where all the people wear Bracelets thereof, about their Necks, Arms, and Legs, and make it their principal Ornament. And use the greatest Grains thereof for their richest Purses, which they wear by their sides. And for Yellow Amber, a great quantity is consumed in *China*, for when a person of quality will make a splendid Treatment; at the end of the Feast they bring three or four Censours, wherein they sprinkle Aber, sometimes to the value of a thousand Crowns; being the more they burn, the more it is for his glory that Treats; and is much used in Fumes, upon all other occasions, the smell thereof being agreeable to them, and the flame having something which other flames have not. Hence Amber is one of the best Merchandises that *Europe* can send into *Asia*, and the *Holland* Company reserve it particularly to themselves, to sell it dear at *Batavia* to the *Chineses*.

If *Europe* then at present carries it so high both for Arts and Arms, for Riches and Commerce, (the main Props of States and Kingdoms) and all things else comprehended in them; And if she now enjoyes all these advantages, before all other parts, & more than ever heretofore; She has yet that which carries her still higher, and whereof to glory further, (as the high-

est

eſt prerogative of humane kind.) That She is no longer *Europe* but *Chriſtendom*. I ſay *Chriſtendom*, and that ſhe has imbrac'd the true Religion, and rejected Idolatry, and the falſe Worſhip of the *Pagans*. And though a new *Romiſh* and *Papal* Superſtition and Idolatry overſpread one half and more of her Dominions, and with grief it is to be confeſſed, that it is every where alſo yet but a lamentable Chriſtianity, and an *Heathen-* (a Pagan, Unchriſtian, and very Antichriſtian) *-Chriſtendom*, or *Chriſtian-Heathendom*; rather where Heatheniſh Warrs and Fightings, Heatheniſh Rites and Cuſtoms, and Heatheniſh Superſtitions; where Heatheniſh Sects and contendings about needleſs Ceremonies and Opinions, Heatheniſh Zeal and Fury againſt pure Religion, and undefiled; (like that of the Heathen againſt *Socrates*, for owning the true God) and Heatheniſh Vices and Crimes reign and rage throughout; yet the true God is outwardly worſhipped and owned; The Doctrine, or rather Myſtery of a *Crucified* Chriſt, but alone truly *deified and adorable Man*, (above all the *Hero's*, and *Gods*, and *Saints*, and *Divine-like Perſons* of the *Pagans*, or *Prophets* of the *Jews*, and *Mahometans*; *The Man Jeſus*, true God and Man, (O the *Myſtery* of Godlineſs, God manifeſt in the fleſh! *&c.* hid in times paſt to the Gentiles, *&c.* but now revealed to the Nations of *Europe* more than ever, and more than to all other parts of the World) I ſay, the Myſtery of a Crucified Chriſt, but true *deified Perſon*, the *Man Jeſus*, the *Saviour* of the World, is openly profeſſed by all, and ſeriouſly believed in by thouſands, (O adorable *Jeſu!* who would not read thy Story, and ſtudy thy Acts, and Heroick Deeds and Virtues, and imitate thy life, and believe and obey in thy Kingdom?) an infinity of Souls are gain'd to him, an infinity of Victories got over the *Devil*, and an infinite of Trophies erected upon the ruines of *Idolatry*.

But indeed the grievous and ſhameful Schiſms and Vices, the lamentable Diſſentions and Diviſions of Chriſtians, and Chriſtian

Chtiſtian Princes, ſo prodigally throwing away ſo many thouſand mens Chriſtians Lives, nay and Souls, in unchriſtian-Chriſtian Quarrels, is the reproachful blur to all her Puiſſance and Splendor; and which will never ceaſe, nor the Chriſtian Religion ever flouriſh and proſper in the World, as it ought, and Kings be her Nurſing Fathers, and Queens her Nurſing Mothers, till they be more ſunk and baptized into the *thing*, than the name *Chriſtianity*, and anſwer throughly their Magnificent and Specious Titles of Maſs Catholick, moſt Chriſtian, *&c.* Majeſties. And when once the *Turks* Fingers, all four, ſhall grow together; Then, alack! and not before, we may hope to ſee our Maſters agree and co-unite.

Still Chriſtian Wars, they will purſue and boaſt,
Unjuſt Succeſſes gain'd, whilſt Candy's *loſt.*

Which may now e'ne juſt take up *Rhodes* Complaint againſt them all.

All gaining vainly from each others loſs,
Whilſt ſtill the Creſcent *drives away the* Croſs.

The *Croſs* which they ought to take for their *Device* or *Motto*, which is believ'd to have been given *from Heaven*, to *Chriſtendoms* firſt *Emperor*, in this overcome. But 'tis hop'd that the two *generous* Nations of *England* and *Holland*, which are able to do much when they are entirely united, will keep their Union firm, for ſome nobler Enterpriſe worthy of themſelves, and the high Reputation they have gain'd in the World.

But that which more than all Eclipſes and ſtirs her preſent Splendor, and robs her of her Crown and Glory of Religion, and hinders the progreſs and flouriſhing thereof in the Earth, are the cruel and bloody Inquiſitions and Perſecutions for

for Religion and Conſcience, of her ſeveral Sects and parties within her ſelf, which are more merciles to one another than they would, or ought to be to *Pagans*, *Turks*, and *Infidels*; or *Turks*, *Pagans*, and *Infidels* would be, or are to them; and give leſs liberty of Religion amongſt themſelves, then they may find there amongſt *Barbarians*.

Which plainly ſhews that there lacks only common Candor and Ingenuity, and but tolerable civility of men, (much more of Chriſtians) not to talk of prudence, to introduce a reaſonable Liberty of Conſcience; and but that æquanimity and largeneſs of heart for Religion (as is for other matters) amongſt different perſwaſions; and that only due liberty and freedom thereof, that is the common right of mankind; even if it were but that, they would give to one another, which they would have, and may and do receive, among Idolaters, Heathens, and Mahometans, (for the Chriſtians have their Churches and Temples in *Turky*, and even *China* it ſelf, though they have none permitted here neither) I ſay, there lacks onely this *reaſonable liberty and largeneſs of Chriſtian Religion*, to make *Chriſtendom* and the *World* happy.

So then *Europe* is at this day the moſt noble and faireſt part of the Grand Continent for Religion, Learning, Civility and Policy; for the Arts and the Arms, and all that is Gallant, and Polite, or Handſome, and deſerves to be ſtil'd, The Temple of Religion, the Court of Policy and Government, the Academy of Civility and good Manners, the Miſtreſs of Arts and of Arms, of Shipping and Navigation, and indeed the Paradice of all humane Felicities in compariſon.

For ſo it is, that all things have their Revolutions and Periods, (both in regard of Times and of Places, from one place to another, in one Age, and then in another) and that the people which now live between the *Euxine Streights*, and the *Atlantick Ocean*, eclipſe all the Sparkling and Pomp of Ancient *Perſia* her ſelf. In a word, is not *France* at this day incomparably

rably more flouriſhing than antient *Gaule? Great Britane*, has it not quite another countenance, than when it bore the name of *Albion?* Or had *Cæſar* then found them in this Eſtate, could he eaſily have made them *Roman* Provinces? The *Tartarians*, and *Americans*, the *Canibals*, and Man-eating *Barbarians*, ſhall perhaps in ſome Ages after be civiliz'd like us. Have not the good Letters and good Manners, and all the high Marks of Diſtinction, that difference, Man-kind, paſſed inſenſibly from *Chaldee* into *Egypt*, from *Egypt* into *Greece*, from *Greece* into *Italy*, and from thence into the reſt of *Europe?*

Greece *is become a ſad and darkſome Cell,*
Where nought reigns now but Ignorance and Hell;
Whence th'hideous Turk *hath frighted all that's fine:*
Greece *now's but th'ſhadow of old* Greece's *Prime.*
Muſes! no more go ſeek thoſe pleaſant Mountains,
Where Language that's Divine was taught; thoſe Fountains
Are now ſeal'd up; ſweet Hippocrene *clean dry;*
And Pene' *quite forſook of Company.*
That charming Vale, where th' Laurel us'd to grow,
Is now frequented by the croaking Crow.
The Univerſe hath often chang'd its face,
Rome *then receiv'd, when* Athens *did you chaſe.*
Your Altars now reach theſe remoter Climes,
Under thick darkneſs hid in elder Times;
Grudge no more then your Aganippe's *ſourſe,*
You may one day reign i'th Grand Atlantick *Courſe.*

The Banks of *Tigre* are no longer inhabited but by *Tigres*. The Plains of *Paleſtine* are ill cultivated. *Grand Caire*, how vaſt ſoever it may be, reſents nothing of the glory of *Memphis*, and has chang'd its fortune with its Name. *Peloponneſſe* and *Achaia*, have no more the great Captains, nor the famous Philoſophers; and are to be numbred with the Lands which the

Volga and the *Tanais* water with their Streams; the only portion of our *Europe*, that hath nothing of Gallantry, nor Polite. All her other Regions, which way soever one turn, are absolute Mistresses of Arms, Commerce, Arts and Sciences, and give Laws to all the Earth.

But we have been too long upon Comparisons, which we should not have so much as once begun, had not our Author first entred us, and led the way. And therefore passing by further, we come to a plain-general-Table of *Europe*, consider'd absolutely in her self.

And therein also wholly passing by her *Natural Description* of her Situation, Extent, Climate; of her Parts, Lakes, Rivers, Mountains, Mines, *&c.* of her Quality, natural Riches, Commodities precious Things, and Products of Nature, which never vary, but appear almost the same in every Map. We shall only take notice of her in her *Politick Capacity*, and things subject to change; and under certain chief Heads of the most material things occurring, draw very plain and distinct *Tables*, both *General* and *Particular*, of the *present Face of Things*.

For the use only, and general Information (both plain and brief, as in *Tables* or *Draughts*) of ordinary, and the less knowing sort of People.

Table

Table General.

The Second Part.

Deſcription Political of EUROPE.

CHAP. I.

The ARGUMENT.

General brief Tables of the preſent Governments, Languages, Religions, Revolutions, &c. *of* Europe. *The Governments Civil and Eccleſiaſtick in general. Table Methodick of each Eſtate Sovereign. A Liſt of Sovereign Princes in their prime or declining Age. Numbering of the Languages of* Europe, *Mother Tongues, Dialects, and Off-ſprings. Univerſal Language. Partition of the World according to the different Religions. Parallel of Countries and Provinces, Papiſt and Proteſtant. The one ſpread as far by the* Engliſh *and* Hollanders, *as the other by the* Spaniards *and* Portugals *Navigations, Table of the Revolutions of this laſt Age. Wars, and Treaties of Peace. Pretenſions and Intereſts of* Europe *in General.*

EUrope (as hath been enough ſeen) being the moſt accompliſhed and conſiderable, though the leaſt part of the Earth; and at this day more then ever heretofore, deſerves chiefly, and in the firſt place, to be taken notice of by us, as ſhe appears at preſent.

To which end we ſhall firſt draw a *general Table* of the *whole*, and then *particular Tables* of each *part*: In both delineating only bare and naked *Draughts*, as it were, of the preſent Governments, Languages, Religions, Riches, Forces, and Commerce, Revolutions, Pretentions and Intereſt, *&c.* of *Europe*; with other memorable & obſervable Things, and Occurrences, as they fall in our way; firſt in *General*, and then in *Particular*, in the diſtinct deſcription of each Region and Country thereof.

GOVERNMENTS.

We begin therefore this ſecond Part *General*, with the *General Governments of* Europe, intending onely *General* Heads of Things in this *General Table*.

Government is conſidered either as Civil or Eccleſiaſtick. *The Civil Government of* Europe *in general*, is either purely Monarchick, of a ſingle Sovereign, or Ariſtocratick of the Nobles and Senators, or after a ſort Democratick, and Popular, of the People, commonly call'd, *Common Wealth*, (for there's ſcarce any that is purely ſo, except you will reckon ſome few among the Petty *Cantons* of the *Suiſſes*, which make but a little member of that great Body) or mixt of theſe. But more particularly, whether one or the other.

The Principal Crowns, and States Sovereign of EUROPE, (for they are not all worthy of the high Title of Monarchies) may be reduc'd to Empires, Kingdoms, Principalities, Dutchies, and Republicks, or Common-Wealths; together with the Papality and State of the Pope, as a Temporal Prince in *Italy*, and the County of *Venaiſſy*, which makes a Sovereignty apart.

After which rate *Europe* has two Empires, ſeven Kingdoms, ſeven Electorſhips, and of late years, an eight; ſeven grand Dutchies,

Dutchies, ſeven Republicks or Common-Wealths, three grand Principalities, (which are now all tributary to the grand Segnior) and a Papality.

The two Empires, are the Empire of *Germany*, half Monarchy, half Common-Wealth, the Emperor not being abſolute, but onely in the Lands whereof he is Lord and owner. And the Empire of the *Turks*, who are ſubject to one onely Monarch. Some add the Empire of *Ruſſia* for a third.

The ſeven Kingdoms, are the Kingdom of *France*, *Spain*, *Portugal*, *England*, *Denmark*, *Sweedland*, and *Poland*. The firſt, the moſt perfect, and deſcends only to the Heirs Male, ever ſince the *Salique* Law. The five next admit the Females; and all are hæreditary ſave the laſt, which is Elective. But though all theſe Eſtates be purely Monarchick, yet the three latter (beſides *Poland*) are not abſolute Monarchies, nor leave their Kings ſo much elbow-room, nor their Commands ſo abſolute and Sovereign as the other.

There are moreover in *Europe* other leſſer Kingdoms comprehended under theſe; as thoſe of *Bohemia* and *Hungary*, under the Emperor. That of *Navarre*, under the Crown of *France*. Thoſe of *Naples*, *Sicily*, *Sardinia*, and *Maiorck*, under the King of *Spain*. And thoſe of *Scotland* and *Ireland*, under the King of *England*.

The Seven Electors, three Eccleſiaſtick, four Sæcular, and of late a fifth, are the Arch-Biſhop of *Mentz*, Dean of the Colledge of Electors, Lord High-Chancellor of the Empire in *Germany*. The Arch-Biſhop of *Colen*, Lord High-Chancellor of the Empire in *Italy*. The Arch-Biſhop of *Trevers*, Lord High-Chancellor of the Empire in *France*. The King of *Bohemia* at this time Emperor, (till the young King his Son come to be inſtalled therein) chief Cup-bearer of the Empire. Count *Palatine* of the *Rhine*, heretofore the fifth Elector, chief Almoner of the Houſhold; now the eighth, and Lord High-Treaſurer, ſince the Duke of *Bavaria* new-created

created was put in his place; The Duke of *Saxony*, Lord High-Marſhal, (or Sword-Bearer); and the Marqueſs of *Brandenburgh*, Lord High-Chamberlain, and who has the largeſt Territories next the Emperor himſelf.

Theſe Electors are Sovereign in their Eſtates, and though Members of the Empire, yet can make Peace and War when they pleaſe, whereof we have at this preſent a ſad example between the Elector Palatine, and the Elector of *Mentz*, with the *Lorrainers*.

The Eccleſiaſtick Electors ever had the precedency of the other, by reaſon of the height and Supremacy of the Pope in Temporals, and the Sæcular Power of the Biſhops in former times.

The ſeven Grand Dutchies or Dukedoms which have each their particular Lords and Maſters, are the Dukedom of *Moſcovy*, (the Prince whereof aſſumes the Title of Emperor, and by ſome is reckoned among Empires; As indeed to ſay the truth, it is a Dukedom on which depends thirty other Dutchies, and three Kingdoms, which exceed *Germany* and *Poland* in extent, and notwithſtanding all their Cold, are fill'd with Inhabitants. And the Duke himſelf is abſolute over his Subjects.) The Dutchy of *Savoy*, at this day, the firſt in *Europe*, the Dutchy of *Tuſcany*, of *Lorrain*, of *Saxony* and *Bavaria*, whoſe Dukes are Electors, and the Dutchy of *Holſtein*. As for the great Duke of *Lithuania*, he is ſubject to the King of *Poland*, and the Dutchy of *Milan* to the King of *Spain*. And the other petty Dutchies of *Germany* and *Italy*, are not of any force or reckoning with theſe ſeven.

We muſt crown all theſe Dutchies or Dukedoms, with the one only Arch-Dukedom of *Auſtria*, whereof the Emperor is Maſter; and add that all theſe Eſtates have nothing mixt in the form of their Government, and that they acquieſs under the Authority of one alone.

The ſeven Common-Wealths, are thoſe of the *Suiſſes*, of *Venice*,

Venice, of the *United Provinces*, of *Genoa*, of *Lucca*, of *Geneva*, and of *Raguza*. For the petty Common-Wealth of St. *Marine*, must not come into this Range.

As for the *Hans*-Towns, and free Cities of *Germany*, they acknowledge some subjection or other to the Empire, *&c.*

The three grand Principalities are, *Transilvania*, *Wallachia*, and *Moldavia*, all three tributary to the *Turk*. As for the Prince of *Precopia*, or lesser *Tartary*, called the *Crim Tartar*, he is now made slave to the *Turk*, and over him a Beglerbeg, or Bassa, to command in chief.

It will not, perhaps, distast the Reader to give a List here of the present Kings and Princes, according to their different Ages together.

The King of *Spain*, *Swedeland*, the Prince of *Orange*, the Land-grave of *Hesse-Cassel*, the Duke of *Mantua*, the Duke of *Modena*, are yet in their Minority.

The King of *France*, *England*, *Portugal*, the Elector of *Bavaria*, the Duke of *Saxony*, the Duke Regent of *Holstein*, the Dukes of *Lunenburgh*, the Landgrave of *Hesse-darmstat*, the Duke of *Mickleburgh*, the Prince of *Mount-Belliard*, the Prince of *East-Friezland*, the Marquess of *Bada*, the grand Duke of *Moscovy*, and the grand Segnior; All these Princes are in the prime of their Age, and like to reign long.

Those that have passed the middle of their dayes, and begin to draw towards their evening, are the Pope, (alwayes) the King of *Poland*, who has now lately resign'd his Crown, and none other yet chose; the King of *Denmark*, the three Electors Ecclesiastick, three of the Secular, the Palatine, the Elector of *Saxony*, and of *Brandenburgh*; the three Princes of *Transilvania*, *Walachia*, and *Moldavia*. The Duke of *Lorrain*, *Wittenburgh*, *Newburgh*, *Brunswick*, *Wolfen-Buttel*, the great Duke of *Tuscany*, and the Duke of *Parma*.

The Ecclesiastick Government of *Europe*, in general, is either Papal, owning the Pope as Supream; or Episcopal, owning

owning the King as Supream, in all cauſes; and Arch-Biſhops and Biſhops under him; call'd alſo *Prelatical*, (as in the Church of *England*) or *Super-intendent*, which is a kind of *Epiſcopal* among the *Lutherans*, but yet owning no Head of the Church, neither Pope, nor King, or Civil Magiſtrate, to order the Affairs of the Church, as ſuch. The *Presbyterian*, or *Synodical*, owning a Presbytery, or Synod, as Supream, and Lay-Elders, *&c.* but no Biſhops, nor Super-intendents, as in *France*, *Holland*, &c. As for other forms of Government, there are none eſtabliſhed any where by publick Authority. And this is the preſent face almoſt of *Europe* in General.

LANGUAGES.

The preſent Languages of *Europe*, for we paſs by thoſe that are out of date, as the Hebrew, Greek, and Latine, which are rather Scholaſtical, than National, and onely us'd among the Learned, may be reduced to three, the *Teutonick*, the *Sclavonian*, and the derivatives of Latin and Greek corrupted. By the way only take notice, that the *Arabick* Tongue is the ſame in *Aſia*, that the Latin is in *Europe*, and that by its help, one may march from the *Boſphorus* in *Europe*, to the furthermoſt Lands of the Indians. We find not therefore in *Europe* more then two Mother Tongues at preſent, which have each their ſeveral Dialects, with ſome ſprouts, as it were, of the two dead Languages, Latin and Greek.

The two Mother Languages then, are the *Teutonick*, and the *Sclavonian*: The *Sclavonian* is familiar at *Conſtantinople*, and even at *Grand Caire*; And has for its principal Dialects, the *Rheuthenick*, or *Ruſſian*, for the *Moſcovites*; the *Dalmattan* for the *Tranſilvanians*, and *Hungarians*; the *Bohemian*, and the *Polonian*; the *Illyrian*, *Jazigian*, *&c.* with ſome others which have their courſe amongſt the *Walachians*, and the *Moldavians*, and the leſſer *Tartary*.

The

The *Teutonick* hath three principal Dialects, the *German*, the *Saxon*, and the *Daniſh*. And of theſe again iſſue forth other Idioms, as the *Flemiſh*, or *Low-Dutch*, the *Engliſh*, the *Swediſh*, the *Cauchian* of the *Eaſt-Friezlanders*, (amongſt themſelves only, for they uſe *Dutch* to ſtrangers) the Language of *Norway*, and of the *Suiſſers*.

The Greek Language, *Mort*, or dead, but leſs corrupted than the *Latin*, hath divers Reliques, and ſhootings forth in divers Iſles of the *Archipelago*, in *Achaia*, and *Morea*, under the great *Turk*, and is better preſerv'd here in theſe named, then in any other Province of *Greece*.

The States General of the *United Provinces*, did ſome years ſince contribute liberally to the charge of an Impreſſion of the New Teſtament in Vulgar Greek, whereto there has been joyn'd the Ancient or Original Greek, for the conſolation of thoſe poor people that groan under the Tyranny of the *Ottomans*.

The Latin, the other Tongue *Mort*, has but three principal ſhoots or branches, the *Italian*, *French*, and *Spaniſh*. But this laſt has an huge medly of barbarous tearms left from the *Moors*. And under theſe three are to be comprehended the *Savoyan* and *Piemontian*, thoſe of *Sicily*, *Sardinia*, and of the *Griſons* in the *Alps*.

We might find out yet ſeven other Tongues in *Europe*, but of far leſs extent then the preceding, and not nois'd of in the World; As the *Albanian*, (or *Epirotick*) in *Epirus*, and *Macedonia*; The *Bulgarian* for *Servia*, *Boſnia* and *Bulgaria*, under the *Turks*. The *Coſſack* or *Tartarian* of the leſſer *Tartary*, in the *Taurica Cherſoneſus*, and all along the River *Tanais*. The *Finnick*, in *Finland*, and *Lapland*, Provinces of *Swedeland*. That of the Wilde-*Iriſh* and *Scotch*, in *Ireland*, and the Weſt of *Scotland*. The *Britiſh*, or *Welch*, in *Wales*, and ſome parts of *Cornwal* in *England*, and half through *Bretain Armorica*, or *Little Britain*, in *France*. And laſtly, the *Biſcayan*, on this ſide,

and that side the *Pyrenean* Hills, and near to the *Cantabrian* Ocean, as little understood to the rest of the World, as the old *British* it self. Besides some *Arabick*, not worth mentioning in the Mountains of *Granada*, call'd *Alpuxarras* ever since the *Moors* possess'd those parts.

Of all these Languages there are some *Masculine*, but something rude and harsh, as the *German*, and in some sort the *Spanish*, through the Reliques and mixture of the *Moorish*; And some *Feminine*, but more delicate and fine, as the *Italian*, and in some sort the *English*, *Which are more graceful in the mouths of the Women, (and become them best) than the Mens, who cannot use too much gravity in their Speech.*

Moreover the Language of the Spaniards *is said to be Manly, the* Italian, *Courtly; and the* French, *Amorous; The* German *is like their Nation, Warlike.* The *English* is now become a compleat mixture of all, *viz.* old *Dutch*, or *Saxon*, *Latine*, and chiefly *French*, with some sprinklings of *Spanish*, and *Italian*; flourishing now at length with a rare choice out of all; occasioned by the constant travels and education of our *English* Gentry and Nobility (and Scholars with them) abroad.

By reason of all which diversities of Tongues, there has been not only Designs, but real Endeavours and Essayes, and of late more than ever, towards *an Universal Character and Language*, to avoid the confusion of these. And of all, the Universally Learned *Wilkins* excels; and has wonderfully outdone all the *Ingeniosi's*, *Virtuosi's*, or *Literado's* of the World, that have gone about it, or medled therewith. And it no longer lies now on the Inventors, but the Learners (no less than the whole *Worlds*) part, who are hardly taught all *one thing*, to make it familiar and easie, that is, *Universal*.

RELI-

RELIGIONS.

Three Religions do at this day divide all the Earth, *Heathen*, *Mahometan*, and *Christian*. The first is, without doubt, the largest; the second, in like manner, carries it from the third, and best; but with this difference, that this last is more concentred together, and fills the most peopled Provinces of the Universe.

As for the *Jews*, they are no Nation, but dispersed in all, have no fixt Seat, Principalities, nor Magistrates. Yet their number is great, both in *Poland* and *Greece*, and all the *Turks* Dominions; besides some sprinklings in *Italy*, *Holland*, &c.

Paganism, or *Heathenism*, embraces more than three quarters of both the *America's*, and more then two thirds, even of *Africa* and *Asia* also. All that prodigious space of Ground of the *America's*, greater than all the other three parts of the World besides put together, is fill'd with Idolaters, who worship Animals, Vegetables, Stars, and Devils. And comprehends innumerable vast Regions, (populous) Nations, and mighty Kingdoms. And in *Africa* and *Asia* in like manner, a fearful company of Nations, Kindreds and People live in thick darkness of *Paganism* and Ignorance of the true God.

Mahometism never yet had footing in *America*; But in *Africk*, the mighty Kingdoms of *Fez* and *Morocco*, the Jurisdictions of *Tremisen*, *Algiers*, *Tunis*, *Tripolis*, of *Barce*, and *Egypt*. In *Asia*, the Grand Seignor, the Kings and Princes of the three *Arabia's*, the Grand *Cham* of *Tartary*, the King of *Persia*, the Grand *Mogul*, the Kings of *Visapor*, and *Colconda*. The Kings on both the sides of *Coromandel*, and of *Malavar*. The *King* of the *Maldives*. The *King* of *Achem*, and all the Princes of the Grand Isle of *Sumatra*; The Emperor of *Java*; The *King* of *Bantam*; and other Princes of the Neighbouring

Isles; For their people are generally Idolaters. Which we ought no more to wonder at, than at the medly that is found in like manner among Christians themselves.

Christianism makes two Grand Branches, the Trunk or Body whereof is in *Europe*, but the Branches extend themselves far and near into all the parts of the Universe, both *Asia*, and *Africa*, and *America*. And they are the Eastern Christians, (or the Eastern and Greek Church) the Roman Christians, or Papists, (the corrupt Church) and the Protestant Christians, (or Reformed Church) both members of the Latin, (or Western Church) in opposition to the Greek, or Eastern. The Greek Church differs chiefly from the Latin, about the Profession of the Holy Ghost, and some other Points and Articles of Faith. The Protestant from the Papistical, chiefly about the Popes Supremacy and Infallability, Sacrament of the Altar, and Indulgences, which gave the first occasion, and other corrupt Points and Doctrines, stablish'd since by the *Council of Trent*. The Romans call themselves the *Catholick Apostolical Church*, but most unjustly, and all the rest Hereticks: and the Protestants reckon themselves the onely true *Catholick Apostolick*, and call the others the *Antichristian*, *Babylonish*, or false, and themselves the *Reformed Church*; which indeed is true, so far as they are truly reformed. But yet 'tis much to be fear'd, and shrewdly to be suspected, that Antichrist reaches further than *Rome*, and that all *Rome*, 'tis to be hoped, is not *Babylon*.

The Christians of the East make up a great number, and possess large Countries; the Christians Roman, and the Christians Protestant, may dispute for Number and Power, and make comparison. We make none here, but only of the Provinces which they possess, without going beyond our mark, intending only a bare Relation, or plain Table, and no Zeal of Comparisons.

In the Eastern Church are also many differences crept in; but the

the Greeks bear the chief ſway, although both the *Armenians*, who make a company apart, are a conſiderable Body. We put all together here, the *Greeks*, the *Abyſſins*, the *Armenians*, and the *Muſcovites*; the *Neſtorians*, the *Cophites*, the *Maronites*, the *Georgians*, the *Jacobites*, and the *Melchites*, or *Aſſyrians*. In the Reformed Church of the Proteſtants, are the two great Sects of the *Lutherans*, and the *Calviniſts*, which we put both together, as *Proteſtants* united againſt the *Romaniſts*, and now alſo labouring hard on both ſides to unite among themſelves, though the latter only took the Title of *Reformed*.

As we blame the pride and haughtineſs of the *Chineſes*, who before that the *Tartars* had humbled them, believed that all the reſt of the Univerſe, beyond their Mountains and Walls that encompaſs them, was wholly deſolate or barbarous. In like manner ought we not to ſuffer an infinity of Ignorants, who becauſe, perhaps in *Colen*, they ſee but an hundred *Proteſtants*, or ſo, preſently imagine the ſame of all *Germany*, and of the whole World, and reckon their Church *Catholick*, when 'tis but a moity of the leaſt part of the Earth; and not eſteeming things but by their outward ſplendor and glittering, paſs unjuſtly from the unequal eſteem, and falſe count of their number, to the unequal eſteem, or falſe count of their Virtue and Cauſe. Beſides the advantage of Number is no great advantage. The *Mahometans* on this account carry it from the Chriſtians; and the very Heathens from both. So that neither the one or the other have any great reaſon to glory. The only glorying is to have God on their ſide. But let us come to the Countries which each poſſeſs.

Europe, as was ſaid, is almoſt all Chriſtendom. Yet Idolaters and Heathen are ſtill found in the cold Region of the *Laplanders*; and although they are diſtinguiſhed into *Danes*, *Swedes*, and *Moſcovites*, yet they hardly obey, either the Duke *Moſcovy*, or the King of *Suede*, or of *Denmark*. *Mahometaniſm* is more ſpread, but not beyond the *Turks* Territories:

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It is follow'd at *Constantinople* in *Romania*, and in the places of *Dalmatia* and *Hungary*, where he is Master. It has its course also in the *Taurick Chersonese*, and the lesser *Tartary*. But all these Countries together, make not above one tenth part of *Europe*.

Lastly, *Judaism* onely lurks in little corners and holes of Christendom, and dares hardly shew its face but with some kind of disgrace and infamy; Witness their yellow Hats in *Italy* and *Avignon*, for a mark of dishonour. Yet the Jews have their Synagogues, and their principal ones are at *Amsterdam*, *Avignon*, *Rome*, *Venice*, and divers other places of *Holland* and *Italy*. They are found moreover at *Franck-fort*, *Hamburgh*, and other Cities of *Germany*, and some at *London* also through connivance, though the Laws be against them. But they are least troubled in *Poland* and *Bohemia*; and there, as well for their Number, as for their Priviledges, through the force of Silver Weapons, they make something a greater noise than elsewhere. *Greece* is yet fuller, they have free Trade at *Constantinople*, and *Grand Caire*; They manage principal Affairs; they have places of Profit and Revenues, and generally they are powerful through all the *Ottomans* Empire. For Christians, according to the three Branches of Christianism mentioned, *viz.* the Christians of the East, the Christians Roman, and the Christians Protestant, they take up all the rest.

The Christians of the East, or the Eastern Church, advantagiously divide with the *Mahometans*, and the *Jews*, all *Greece*, and all the Neighbouring Isles of the *Archipelago*. And in Mount *Athos* alone, for which cause they have since given it the name of *Monte Sancto*, or the *Holy Mountain*; one may see twenty four Monasteries of *Caloyers*, or certain Monks of the Order of St. *Basil*, (of which Order generally the Greek Church are) to the number of six thousand.

And under this Branch comprehending all the several Sects that

that uſe different Liturgies, the Eaſtern Church is extended yet further into *Ruſſia*, who are all thereof; and out of *Europe* into *Ethiopia*, and *Egypt* in *Africa*; into *Georgia*, *Armenia*, *Aſſyria*, and *Perſia* in *Aſia*, and if one would, even to *India* it ſelf, and to the *Kingdom* of *Tenduc*, on the North of *Cathay*, where *Mark Polo* found ſome Chriſtians of St. *Thomas* the Apoſtle.

Each of theſe Sects has their Patriarchs, and theſe Patriarchs, like as the Biſhops alſo, are all Monks of one of the two Orders of St. *Baſil*, or St. *Anthony*, his follower.

For the other Religions, the Roman Religion is abſolute Miſtreſs in *Spain*, *Portugal* and *Italy*. The Religion Proteſtant in the Iſlands of Great *Britane*, in *Swedeland* and *Denmark*.

The Roman Religion bears the ſway intirely in the *Spaniſh* Provinces of the *Low Countries*; the Proteſtants in the *United Provinces*.

The Roman Religion reigns ſolely in the petty *Cantons* of *Switzerland*; the Proteſtant in the great *Cantons*.

The Roman Religion has the upper hand intirely in the Countries of the three Electors Eccleſiaſtick, of *Mayence*, *Trevers* and *Colen*. The Proteſtant in the Countries of three of the Electors Sæcular, the Palatinate of the *Rhine*, *Saxony*, and *Brandenburgh*.

The Roman Religion has not any mixture apparent in the Hæredetary Countries of the Emperor, *Auſtria*, *Bohemia*, *Moravia*, *Tirol*, *Carinthia*, *Stiria*, and *Carniola*, nor in the Electors the Duke of *Bavaria*.

The Proteſtant has little or none at all, in *Suavia*, *Sileſia*, both the *Pruſſi's*, *Pomerania*, *Hiſſe*, the Archbiſhoprick of *Breme*, and in the Dukedoms of *Holſtein*, *Lunenburgh*, *Mecklenburgh*. But in the other Provinces of *Germany*, as in the Dutchies of *Cleveland*, *Juliers*, *Alſatia*, *Weſtphalia*, and *Franconia*, the two Religions are almoſt equally divided, except that

that the Proteſtant hath all the Authority in its hand in the grand *Imperial Cities* hereof, and the *Hans Towns*, which make up the number of an hundred and fifty, whereof there are but very few to be excepted. The moſt famous are *Nurenburgh*, *Franck-fort*, *Wormes*, *Stratsburg*, *Ausburg*, *Ulms*, *Ratisbone*, *Spire*, *Strelſond*, *Wiſmar*, *Roſtoch*, *Stetin*, *Oſnaburg*, *Brunſwick*, *Breme*, *Hamburgh*, *Lubeck*, *Dantzick*, *Elbing*, *Conigsberg*, where the Magiſtrate is Proteſtant. There is but only *France* and *Poland*, where the number of the Romans ſurpaſs the number of the others, and where nevertheleſs theſe have the free and publick exerciſe of their Religion, and each live together in peace; though the Romaniſts daily incroach upon the Proteſtants, and increaſe, and the others decreaſe, and loſe their Priviledges and Power, for want of ſome Heroick Princes to maintain them.

To conclude; The Roman Religion has been carried to the ends of the World, into the Eaſt, and into the Weſt Indies by the *Spaniards* and *Portugueſe*. The Proteſtant has been carried to the ſame places by the *Engliſh*, and the *Dutch*, and the *French* alſo are ſetled in the Iſle of *Madagaſcar* in *Canada*, in *Africa*, and in *America*, and take their courſe alſo through *Aſia*, inſomuch that all are there generally call'd *Franks*. But theſe are almoſt univerſally *French* Catholicks.

But to take things apart; The Roman Religion is ſpread in ſome Maritine places of *Aſia*, and has it's principal Seat at *Goa*, a Puiſſant City on the Weſtern Coaſt of the *Peninſula* on this ſide *Ganges*. The Proteſtant upon the ſhores of the ſame *Aſia*, and has its principal Seat at *Batavia*, a City upon the Southern Coaſt of *Grand Java*, which the Commerce of the *Hollanders* has rendred famous.

The Roman Religion fills ſome places of the Eaſtern Coaſt of *Africa*, as *Melinda*, *Moſambica*, *Quiloa*; The Proteſtant ſome places of the ſame *Africa*, upon the Weſtern and Southern

thern Coaſt, as in the Kingdom of *Congo*, *Guiny*, and *Cape Verd.*

The Roman Religion poſſeſſes in *America*, *Mexico*, and *Peru*, the Iſles of *Porto Rico*, St. *Domingo*, and *Cuba*; alſo *Braſil* and *Canada*, and ſome of the *Antilles* Iſlands. The Proteſtant, in like manner, in the ſame *America*, *New England*, *New Swede*, *New Denmark*, *New Holland*, and *Virginia*, and now of late the Iſland of *Jamaca*, and the two thirds of the *Antilles* Iſlands, and heretofore the Northern part of *Braſil*, &c.

By all which you may ſee how little reaſon of Geography the Religion *Roman* has, to appropriate the Name *Catholick*.

The Jeſuites, as has been ſeen by the firſt part, have alſo promoted their Religion, even into *China*, but 'tis not yet become National or powerful.

It reſts only to draw hence their Proportions, thus;

The Proportions of *Europe*, *Aſia*, *Africa*, and *America*, ought to be conſidered, as 1, 3, 4, and 7. So that taking only the Inhabited part of the World, the Chriſtians poſſeſs about a ſixth, the Mahometans a fifth, or ſomething more; and the Heathens two thirds, or hardly quite ſo much. So that dividing all the known Regions of the Earth into thirty equal parts; The Chriſtians part ſhall be as five, the Mahometans as ſix, and the Heathens as nineteen, which is very near two thirds of thirty. As for the Chriſtians that are found in *Aſia*, *Africa*, and *America*; their petty number is, as it were, ſwallowed up in this fearful multitude of Mahometans and Idolators, and is elſewhere counterballanced by that of the Mahometans in *Europe*. And if to the Lands diſcovered, one joyn that great Southern Continent, which comes near to the very Æquator, and coaſts, as it were, continually from Eaſt to Weſt, the two other Continents of *Aſia* and *Africa*, ſo that it ſeems to be as large as *Europe*, *Aſia* and *Africa* put together;

then the Heathen will ſurpaſs the Mahometans and the Chriſtians in an exceſſive proportion; for they will then have near as much more; for 'tis to be believed, that that part of the World has no other for its Inhabitants than Idolaters; ſeeing that they found no other at the point of good *Hope*, and towards the ſtreight of *Magellan*, which are the moſt neighbouring Lands to this vaſt Continent of the South, whoſe ſhores onely are known unto us.

Theſe are the three grand Branches of the Chriſtian Religion in *Europe*, out of which ariſe onely three other that are become diſtinct and National, *viz.* the *Lutheran*, the *Calviniſt*, and the *Epiſcoparian*, all of them Proteſtant and Reformed; All of them deny the Popes Supremacy and Tranſubſtantiation, *&c.* The Calviniſts deny both Tranſubſtantiation of the Papiſts, Conſubſtantiation of the Lutherans, and Epiſcopacy, and the Diſcipline of the others. And theſe again the Preſbytery of the Calviniſts, Conſubſtantiation of the Lutherans, and Tranſubſtantiation, Supremacy, *&c.* of the Papiſts, only retaining Epiſcopacy, (which they contend to be Primitive) and ſome Popiſh Ceremonies, (which they contend to be indifferent and lawful); all of them at great variance, and with much zeal and animoſity each againſt the other.

There are indeed many other Sects, and Parties, and Opinions ſhooted out of theſe; but none to be accounted General, National, or Powerful, though ſuch as have rais'd great Diſputes, and Contentions, and overwarm Fewds and Zealouſneſs; and ſome to Separation from all the former.

And they are either ſuch as are, or may be common to all other, ſuch as are chiefly thoſe about Doctrine; as *Arminianiſm* and *Antiarminianiſm*, *Socinianiſm*, or *Antiſocinianiſm*, &c. according as Reaſon and Faith directs each. The *Socinians* are chiefly in *Poland*: The *Arminians* are ſpread every where. Or elſe ſuch as ſeparate from all others, chiefly about Diſcipline, as the *Browniſts*, *Independants*, &c. chiefly in *England*,

land, and *New England*; the *Anabaptists* in *Germany* and *England* also, &c. and other places; the *Quakers*, the lateſt of all, in *England*, &c. The *Latitudinarians*, who ſubmit to any Diſcipline, and contend only for the Subſtantials of Religion. *Seekers*, or *Spiritualiſts*, who ſubmit to no Religion, as whoſe Religion is to be, not ſo much againſt, as above all Religions, or Forms of Religion; All which are comprehenſive of moſt others and, are all generally *Libertinarians*, more or leſs; that is for liberty of Religion.

Amongſt ſuch a company of Religions in the World, what other means poſſible can there be for Unity, Peace, and Love amongſt Chriſtians, or mankind; but Liberty rather than Uniformity? For how is it poſſible there ſhould be Uniformity long, where there's onely neceſſity, not conſent and harmony?

There are but few places where liberty of Religion is tolerated, and thoſe with difference. Among the *Turks* in *Poland*, *Germany* and *Holland*, generally all, more or leſs. In *France*, the *Proteſtants* only. In *New England* all, but errors judg'd fundamental. The *Jeſuites* in *China*, and in *Italy*, and *Avignon*, the *Jews*. But the World will then onely be happy, when it ſhall once become Univerſal, that is, as large as the very Univerſe it ſelf; and mens minds like to Truth it ſelf, noble and free, and not narrow, but large ſpirited and diffuſive, like the infinite Creators, who would have all men to be ſaved, and that by perſwaſion, and not force, becauſe impoſſible. But we paſs by this leſs pleaſing particular.

As alſo the Commerce, Commodities, Riches and Forces of *Europe*, of which it is enough to ſay in general, that ſhe commands by Sea all the Riches of the World; and of which enough before, till we come to more particulars, which are beſt referred to each ſeveral Countrey.

REVOLUTIONS.

The late *grand Revolutions* of *Europe* have been either of States and Kingdoms, whether for Dominion or Religion; or of Religions themſelves, or of both mixtly. We ſhall onely look ſo far back as to take a view or proſpect of the preſent face of things, and the Foundations of the preſent Governments and Religions before mentioned.

The Foundation of the preſent Germane Empire, *in the Houſe of* Auſtria; *which grand Revolution has made it, as it were, Hæreditary; and put a period to Liberty of Elections.*

I. ABout the year 1250. the Empire being greatly diſtracted through the Popes means and practices (who for above an hundred years had notoriouſly uſurped authority over the Emperors, and made a common practice of excommunicating them in a manner ſucceſſively, for ſo many years one after the other); the Empire, I ſay, being diſtracted into many Factions, each Faction choſe a King of the *Romans*, or Emperor; inſomuch that there were now at one time three Elected together, and a fourth a year or two after bought it, and preſently left it again, and then for ſeveral years without any. The Empire fluctuating thus for about twenty years, and after ſo long an *Interregnum*, the Princes of *Germany* met at *Quidlinburg*, and made a League of Defence together about the year 1270. Thereupon Pope *Gregory* the tenth ſends order to them to chuſe an Emperor, unleſs they would have one choſe for them. Meeting therefore at *Franck-fort*, they choſe (out of one of the weakeſt Families, every Faction grown jealous, and fearing the other) *Rodolphus* Earl of *Hapsburg*, in the

the year 1270. to be Emperor, the Raiſer of the preſent Houſe of *Auſtria* upon this occaſion, and grand Revolution; for by War, and by his *Imperatorian* Power, gaining *Auſtria*, and other Territories adjoyning, he confers them upon his Son: And ſo the Earls of *Hapsburgh* become firſt Dukes, then Arch-Dukes of *Auſtria*, about the year 1280. and ſo propagated their power far and near unto our times.

By this time the ſeven Electors had rooted themſelves in their uſurp'd Electorſhip, which began firſt by bare permiſſion, and under pretext of avoiding confuſion, and for better order in the Election, to take the Votes of all the other Princes of *Germany*, what ſhould be beſt for the Common Intereſt, afterwards uſed and uſurped as their priviledge, and ſo continued it, till they got to be eſtabliſhed therein by the *Golden Bull*.

11. The *Golden Bull*, or Seal, is conſtituted as the perpetual and fundamental Law of the Empire, (not to be altered by the Emperor, no not with the Electors conſent themſelves) by *Charles* the Fourth, in the year 1356. Yet to which ſince has been added, *Capitulations* of the Emperor, with the Electors, and Princes of *Germany*.

In the Golden Bull was contained the Priviledges, Liberties, Order, and mutual reſpect between the Emperor and Princes.

In it the ſeven Electors were eſtabliſhed by publick Sanction, and Law of the Empire; before ſometimes more, ſometimes leſs, uſurped the Power to themſelves, which bred diſſentions and confuſions alwayes in choice.

Alſo to hinder Hæreditary Succeſſion, that three Emperors of one and the ſame Family ſhould never be choſen together, as had been by Power, Intereſt, and Factions formerly accuſtomed to keep it in one Houſe; which how well obſerved the Story will ſhew, it having continued in that Line ever ſince, and become in a manner quite hæreditary, and ſcarcely to be altered.

In

In it also was decided between the House of *Bavaria*, and the Palatine, the Controversie about Electorship, which was by perpetual right then annexed to the Palatinate, and ever since continued so till the late *German* Wars; before each claiming the Electorship, which therefore often disturbed their number to be more or less than seven.

III. About the year 1500. the State of *Burgundy*, which contained the *Low Countries*, was by Marriage with the Heiress thereof, added to the House of *Austria*, which further strengthened it.

About the same time under *Maximilian* the first, the publick Courts of Judicature, which followed the Emperors Court, alwayes before were fixed to a certain place; and this is called the *Imperial Chamber*, the *Supream Tribunal*, and *Appeal of Justice*, in which in Civil Matters, the Emperor and all the Princes should be subject, and the greatest Controversies be submitted to its Judgment.

It was after two removes fixed at last to *Spires*; hence the *Chamber of Spires* fam'd over all; and the Empire also divided into ten Circles, by the same Emperor, at the same time.

IV. The Heir of *Burgundy* (*i. e.* the Emperors Son, by his Wife Heiress thereof) marrying with the Heir of *Spain*, unite the Kingdom of *Spain* and *Burgundy*, and the House of *Austria* together, and so the King of *Spain* becomes Arch-Duke of *Austria*, Duke of *Burgundy*, and Lord of the *Low Countries*, and after his Grand-fathers decease, Emperor also, *viz.*

Charles the Fifth, Son of *Philip* King of *Spain*, Son of *Maximilian* the Emperor, succeeds his Father in his Estates of Inheritance of *Spain*, *Burgundy*, and the *Low Countries*, *Austria*, &c. and by Election, his Grand-father *Maximilian* in the Empire, in the year 1519. under whom the *German* Empire rose to its greatest height and inlargement ever since the dismembring of it. And indeed with this addition of *Spain*, *Burgundy*,

Burgundy, and the *Low Countries*, *Naples*, and *Sicily*, it might equal it under *Charles* the Great, when it had *France* and *Italy* Members thereof, or subject thereunto; besides the Dukedom of *Milan* fell to this *Charles*; also the Kingdom of *Tunis*, and other parts in *Africa* became Tributary; and moreover, married the Daughter of *Portugal*, and so laid a Foundation for that Kingdom also. But if you add the West Indy Kingdoms, the Kingdom of *Mexico* overcome, *Anno*, 1521. the Kingdom of *Peru*, 1535. It had more extent, though not greatness and power, than all the *Roman* Empire ever had. And had not the *French* opposed him, he had over-ran all *Europe*, and been Universal Monarch.

He had Prisoners at the same time, the *French* King, and the Pope of *Rome*. He ruin'd the League made by the *Protestants* at *Smalcalde* in *Germany*. Took Prisoners the Elector of *Saxony*, and Landgrave of *Hassia*, drove the great Turk from *Vienna*, as well as won *Tunis*. But the Turk soon broke his Power in *Africa*, and being hunted out of *Germany*, he resigned all his Estates and Kingdoms; the Empire to his Brother, who had been before elected King of *Hungary* and *Bohemia*, *Anno* 1526. and by the procurement of this *Charles*, elected King of the *Romans*, 1531. and now by his Resignation, Emperor, 1558. The rest of his Estates to his Son *Philip* the Second King of *Spain*, and so went off the Stage, and died private in a Monastery, after he had been glutted, as it were, with the pomp and vanity of the World;

As Emperor of the *Germans*, King of *Castile*, *Aragon*, *Naples*, *Sicily*, &c. Arch-Duke of *Austria*, Duke of *Burgundy*, Prince of *Belgium*, (or *Low Countries*) &c. King of *India*, and the *Ocean*, &c. Lord of *Africa*, &c. But in the end only *Monk*.

V. From this time the *Austrian* House took such rooting in *Germany*, that the Empire is in name rather Elective, but in reality Hæreditary, and become the Inheritance, as it were,

of

of a Family; Specially after he brought in the cuſtom of creating King of the *Romans*, during the Emperors life, as he did to his Brother, *Anno.* 1531. (which is a Title proper to the Emperor) notwithſtanding the Elector of *Saxony*, who by many Arguments ſhewed, how it tended to inervate the free election of the Emperor.

VI. Under this *Charles*, all *Germany*, both Empire and Church, is rent into two grand Factions or Parts, *Roman Catholicks*, and *Proteſtants*; the *Proteſtants* again into *Lutherans* and *Calviniſts*; and from this diviſion aroſe the two grand Wars, the *Smalcaldick* and *Bohemian.*

The chief cauſe was the general hate of the *Roman* Court and Tyranny, (and baſe abuſes and corruptions thereof) both by the Princes and People, ready to take any occaſion againſt them.

But the occaſion was the common ſelling of Indulgences by an impudent Monk; whom another Monk, but honeſter, oppoſes. Thus the two Inſtruments were two Monks, one a very Knave, or at beſt, corrupt ignorant Friar; the other an honeſt, ſincere, and well-meaning Soul, as well as zealous, *Martin Luther* by name, (ſuch as were many in thoſe dayes, as *Thauler*, whom *Luther* much eſteemed and praiſes); or if you will give him a truer name from his Deeds, *Martin Marr-Pope*, who at firſt taxes only the abuſe, and obſerves the corruptions of the Church, become too notorious for any honeſt heart; but finding no amendment, nor reformation, but things worſe and worſe, makes a general defection, *Anno.* 1522.

This was no ſooner done, but the Reformers make a new Schiſm, and divide between *Luther* and *Zwinglius*, 1524. which roſe to two grand Factions, afterwards by the name of *Lutherans* and *Calviniſts* towards the year 1560. the cauſe of much woe to *Germany*, and never reconciled, neither by Princes nor Paſtors, till the treaty at *Munſter*, 1648.

Thus *Germany*, and almoſt all *Europe*, became divided into

two

two General Factions or Parts, *Papiſts* and *Proteſtants*; but *Germany* into three, *Papiſts*, *Lutherans*, and *Calviniſts*: which has been the principal cauſe indeed of all Mutations and Revolutions in all the Kingdoms and States ever ſince almoſt. Hence the Revolutions of the *Low-Countries*, of *France*, of *England*, of *Bohemia*, *&c.* muſt be deriv'd, as from their original Head and Spring.

The head of the *Catholicks* was the Emperor, and Popiſh-Princes; of the *Lutherans*, the Duke of *Saxony*; of the *Calviniſts* or Reformed, the Elector *Palatine*.

VII. And theſe preceding, occaſion'd alſo other Religions, and Wars for theſe, at leaſt defenſive. For at this time of contending for Liberty and Reformation, aroſe other Sects alſo, aiming, or pretending higher Reformation in Religion; So that in the year 1525, one *Thomas Munzer* occaſions the Ruſtick War of the Countrymen. In the year 1534, ſucceeded the *Anabaptiſts* at *Munſter*.

In the year 1529 aroſe the name *Proteſtant*, in the General Aſſembly at *Worms*, when the Elector of *Saxony*, the Landgrave of *Haſſe*, the City of *Noremberg* and others proteſted againſt the Decrees of Cæſar, and appeal'd to an Univerſal-Council. In the year following 1530, the Confeſſion of the Proteſtants, call'd the *Auguſtan Confeſſion*, was publiſhed.

VIII. Upon theſe Grounds chiefly, and a little after the Troubles and Interruptions by the other Sects mentioned, breaks forth the Civil War between *Cæſar* and the *Proteſtants*, called the *Smalcaldick War*; *Anno* 1547, which they began at *Smalcaldia* in *Haſſia*: where Cæſar prevails, ruins their League made there, the ſame year begun and ended. Soon after the *Proteſtants* revive; prevail, and in the end force the Emperor out of *Germany*; procure the *Paſſavian* Tranſaction, (or Peace made there) *An.* 1552, where by a perpetual Edict is eſtabliſhed Liberty of either Religion, *Roman-Catholick* and *Auguſtan Confeſſion*, (that is, *Proteſtant.*) So the *Proteſtants* by agreement

and compact obtain'd full liberty and exemption from the Papal yoke, and Peace in *Germany* till 1618.

IX. When chiefly from the same hidden causes, grounds and motives, the Bohemian War began: For about the year 1612, *Germany* was again divided into two parts, the *League*, and the *Union*. The League contained the *Papist* Princes, the Union the *Protestant*. Thence about the year 1618, the Bohemians, according to their priviledge, rejecting the Emperor, as never formally nor legally chosen, (as they had formerly done *Uladislaus* the 3d.) elect the Count Palatine King of *Bohemia*, and crown him at *Prague*. Whence the Bohemian-War arose, and spread over all *Germany*; chang'd first into the Saxon, and then into the Swedish-War, for the support of the German Liberty, and lasted for thirty years, till the Treaty at *Munster*.

X. The Duke of *Bavaria* overcoming the Bohemians, and the *Palatine* expell'd, demands and obtains the Electorship, (which for a hundred and fifty years before had been claimed and controverted, but by the Golden-Bull decided to the *Palatine*) notwithstanding the Duke of *Saxony* and Marquess of *Brandenburgh* gainsaying, but not daring to resist; about the year 1620. And so the *Palatine* was ejected out of the upper Palatinate, and the first place among the Electoral Princes Secular, as well as the Kingdom of *Bohemia*.

XI. And thus we are divolved amidst the late German-Wars, which we can but only hint at: *Anno* 1625, the Duke of *Saxony* slain: King of *Swede* enters *Germany* in behalf of the Protestants and Princes Liberty, *Ann.* 1630: Next year the *Swede* and *Saxon* come and prevail. *Swede* strikes League with *France*.

King of *Swede* kill'd, after famous Victories and Conquests. *Tilly* General of the Imperialists dies of his wounds, after glorious Victories against *Bohemia*, *Palatinate*, *Denmark* and *Saxony*, both the same year, 1632.

Swede

Swede confirms his League with *Proteſtants* the next year, 1633. Confederates overcome Imperialiſts, 1634.

Anno 1635, Duke of *Saxony* tranſacts with the Emperor, makes Peace, whereby the Duke of *Brandenburgh*, and other States accept the Conditions, and paſs with him over to the Emperors part. The ſame year the King of *France* denounces War againſt the Empire.

Anno 1636. Duke of *Saxony* ſlain by the *Swede*. The Imperialiſts driven out of *Pomerania* by the *Swede*, 1638. But the Palatine Princes are overcome. *Saxon* and *Bohemia* invaded, 1639.

Anno 1640, The *Swede* repell'd out of *Bohemia*. The War ſtill continues hot. Several Sieges and Battels till the End, as there had been from the Beginning thereof.

In 1647, The *Swede* making Truce with *Bavaria*, moves into *Bohemia*. Is expelled thence. The Emperor prepares War again, and prayes to the Virgin.

Anno 1648, General *Wrangel* with the French invades *Bavaria*. Ejected again. General *Conigsmark* ſeizes on the Tower of *Prague* and ſets againſt the City. *Munſter*-Treaty enſues. And ſo the Thirty years War begun, ends alſo at *Prague*, wherein 325000 periſhed. Of ſuch direful conſequence is the want of Liberty of Religion; For the Emperor, a bloudy enemy of the *Proteſtants*, occaſions this long War, &c.

XII. The Peace at *Munſter* chang'd the ſtate of the Empire, and reduced it to that form which it now appears in. For the *Swede* carries clear away the Biſhoprick of *Breme* and *Verd*, and the French *Alſatia*. The Palatine is reſtor'd to his Eſtate in part, and made Eighth Elector, with the title of L. High Treaſurer of the Empire, which had hitherto but Seven. The Proteſtants laſtly, both *Lutheran* and *Reformed*, are aſſerted into full Liberty of Religion, whom the Papiſts never prevail'd againſt ſo much by Force, as by Cunning and

Plots in time of Peace. And therefore had alwayes need to add the Wiſdom of Serpents to the Innocency of Doves.

So Peace has ever ſince continued to our times, which we are now come unto; whereof the moſt remarkable paſſages in brief are,

Frankendale reſtored to the *Palatine*, 1652.

Leopaldus Ignatius, the preſent Emperour, choſen King of *Hungaria*, and inaugurated, *Anno* 1655. Crown'd King of *Bohemia*, 1657. In which year the Emperor dies, alſo.

Biſhop of *Munſter* beſieges *Munſter* the ſame year. And the States aſſemble at *Frank-fort* to chuſe Emperor,

Leopold K. of *Hungaria* and *Bohemia*, elected King and Emperor of the Romans, 1658.

Munſter again beſieged by its Biſhop, the Citizens ſtoutly reſiſt, 1660. But forc'd the next year to receive his Souldiers, and lie at his mercy; and a Cittadel impoſed over them to keep them in awe, and ſo reduced to obedience.

The ſame year, *viz.* 1661. the Turks (who had been pretty quiet ever ſince the Janizaries had depoſed and kill'd the Grand Senior, 1648.) now invade *Tranſylvania*. The Imperialiſts march againſt them into *Hungary* and *Tranſylvania*. The Turks ſubdue a great part of *Tranſylvania*, and conſtitute a new Prince thereof *Abaffy*.

1662. Count *Serin* ſpoils the Turks Countries. Turks take *Fogaras* Caſtle; domineer, eſtabliſh *Abaffi*, who beſieges *Clauſenburg*. Rais'd by the Imperialiſts. Turks make a treacherous and perfideous Truce in *Tranſylvania*.

The Turks again invade *Hungaria*, 1663. Beſiege and take *Newhauſel* and other places in *Upper-Hungary*.

The Emperor married to the *Infanta* (2d Daughter) of *Spain*.

1664. *Zeckeild* and *Clauſenburg* betrayed and ſold by the Souldiers to *Abaffi*. Count *Serin* with Auxiliary Forces invades the Turks Countries, takes ſtrong places. Burns the

the five Proteſtant Churches, returns loaden with prey. But kild by a wild Boar, (after Peace made with the *Turks*) the year after, *viz.* 1665. Aſſembly of Emperor, Electors and Princes, and States of the Empire, to conſult againſt the progreſs of the Turk; and to ſollicite Kings, Princes and States for help. At length Peace made with the Turk, 1665.

War between the Elector of *Mentz*, or *Mayence*, and the Elector *Palatine*, 1664, not yet allay'd. Alſo between the two Dukes of *Lunenburgh*, for the diviſion and ſucceſſion into their elder Brother's Eſtates: begun and ended almoſt at the ſame time, towards the beginning of 1665.

Between the *United Provinces* and Biſhop of *Munſter*, during their differences with *England*; but ſoon ended.

1668. Battel fought between the *Palatine* and *Lorrainers*. Victory dubious, rather inclining to the *Lorrainers*. *Palatine* ſeeks help. Endeavours for Peace, now on foot.

The Revolutions of the Electoral Eſtates, &c.

To the Revolutions of the Empire, pertain thoſe of the Electoral Princes, (under which the Kingdom of *Bohemia*) thoſe of *Hungary* and the three grand Principalities, *Tranſylvania*, *Walachia* and *Moldavia*. Of which briefly.

All the Princes of *Germany* anciently were Electors in common; and no diſtinction between Electors and Non-Electors.

The Princes, and conſequently the Electors, were and are abſolute Princes, in their own Eſtates.

Electors began about the year 1000, under *Otho* the third; by permiſſion only for convenience of taking Votes, and avoiding Confuſions, and by the prevalency of the more potent, under ſpecious pretences.

No certain number of Electors at firſt, but ſometimes more, ſometimes leſs.

By

By use and tacit consent at last, Seven onely introduced, chiefly about the year 1200.

But finally establish'd and confirm'd by the *Golden Bull*, 1356.

An Eighth instituted for the *Palatine* by the Treaty of *Munster*, 1648, who was outed of the fifth.

The Eccleſiaſtick Electors had the precedency, through the uſurped Soveraignty of the Pope above the Emperor, and power of the Clergy and Biſhops in thoſe dayes.

The Arch-Biſhop of *Mentz*, Chancellor through *Germany*, Dean and Preſident of the Colledge of Electors, to convocate, preſide, propoſe and conclude.

He hath the priviledge of crowning Cæſar, except at *Aken*, i. e. *Aix la Capelle*, in the Dukedom of *Julierſ*, which belongs to the Elector of *Colen*.

The Arch-Biſhop of *Tryers*, Chancellor through *France*. And of *Colen*, Chancellor through *Italy*, who pretends right of crowning Cæſar; whence in the Diet at *Ratisbone*, ſome ten years ſince, he departed without ſaluting Cæſar; And this had like to have broke out into a publick quarrel.

The Secular, are the *King* of *Bohemia*, the Duke of *Bavaria*, *Saxony*, *Brandenburgh*, and the *Palatine*.

The Electorſhip of the *Palatine*, with his Country the *Upper Palatinate*, was confer'd on the Duke of *Bavaria*, by *Munſter*-Treaty, 1648. It was anciently call'd the *Electorate of Bavaria*, the *Palatine* being of that Houſe. And ſo that long diſpute ended, which had laſted above three hundred years.

The Duke of *Bavaria* exerciſes the Vicarſhip in vacancy of the Empire; But the *Palatine* diſputed it at the chuſing of this preſent Emperor, 1658.

The Duke of *Saxony* convocated the Proteſtant Princes, 1630, for a Defenſive League, who conclude to maintain Liberty by Arms; and ſo it becomes a Saxonick War.

He unfaithfully and unjuſtly tranſacts Peace alone with the

Em-

Emperor, after the Battel at *Norlington*, and other Princes yield to his Articles, 1635. This Peace causes a new War with the Swede and French confederate, never ended till 1648.

Duke of *Saxon* marries, 1663, with the eldest daughter of *Denmark*.

The Marquess of *Brandenburgh* has the largest Dominions of all, being Duke of *Pomerania* many ages since. *Prussia* was divided between him and *Poland*; he to have the title of Duke of the whole, and to hold his part with some Homage to *Poland*, *An.* 1525. The Swedes since have disturb'd him both in *Pomerania* and *Prussia*. By the Treaty of *Munster*, Upper-*Pomerania* and *Stettin*, &c. to remain to the *Swede*; the Lower to *Brandenburgh*; The Arms and Titles to both. He obtain'd the Fee-Simple of *Prussia*, 1621. In 1658, *Prussia* is made an absolute Dukedom, free from all dependance or homage on *Poland*; Understand still the Duke's part of *Prussia*. *Konigsberg* refused; yet 1662 acknowledges the Elector Supream Prince; And his Soveraign Power over *Prussia* establish'd, 1665, when they swear to him again.

The Elector *Palatine* was made 8th Elector, and so who for so many years had been first, was now last of all the Princes Electors. He is restor'd to the *Palatinate* in part since *Munster* Peace. War since with *Mentz* 1685, and *Lorrainers* at present, before hinted.

Late Revolutions of Bohemia *in short.*

The *King* of *Bohemia*, Elector, and one of the Estates of the Empire, first among the Secular Electors; has now only a Vote, but not the right of Session and Suffrage in the Electoral Colledge, nor Universal Diets of the *Empire*.

Bohemia distracted and ruin'd, came at last to forreign *Kings*, and in the end to the House of *Austria*, above an hundred years since, and so continues.

Moravia

Moravia and *Silesia* were many ages since added to *Bohemia*, and have ever since followed its fortunes.

The Kingdom of *Bohemia* was ever elective, till the late Bohemian Wars lost them that priviledge, as it were.

About the year 1618, they exclude the Emperor, (according to priviledge) a bloody enemy of the Protestants, and choose the *Palatine* King, as has been shewn, Chief heretofore of the Electoral Princes, and Head of the Protestants, *Covinists*, whence ensues the bloody War of Thirty years durance.

Since which made in a manner an Hereditary Province of the Empire, and House of *Austria*.

The Empire having no open formidable enemy at present, save the Turk, in *Hungary* and *Transylvania*, we shall here subjoyn the present face of things there.

Of Hungary.

Hungary being ruined by the Tartars, about *Anno* 1242, began to seek forreign Kings about the year 1300. At length the Emperor and Austrian Family obtains it about 1440. But afterwards ensu'd grievous wars with the Turks, against whom *Huniades* a famous Hero.

The Emperor contending with the Prince thereof, who was chosen by the Estates of the Kingdom, and for his assistance made use of the Turk, about the year 1520, loses the greatest part thereof to *Solyman* the Magnificent, whence continual Wars with the Turk, who besieges *Vienna* it self, 1529. The rest the Emperor is King of. Between whom constant Wars, Truces, and Breaches and Invasions again. After this time *Transylvania* dismembred from *Hungaria*. About the Bohemian War great Troubles here also for Liberty of Religion, which had been before granted them by the former Emperor.

Of Tranſylvania, Walachia, & Moldavia.

Tranſylvania eaſtward of *Upper Hungaria*, heretofore for long time a Province and Principality thereof, and ſo of the Empire; from which ſwerving, conſtitutes a peculiar Principality, diſtinct from the Kingdom of *Hungary*, under the protection of the Turks, about 1560. The Princes nominated and ſubſtituted by the Turk in oppoſition to the Emperor. The Proteſtants chooſing rather to fall under the Turk, than the Emperor, finding more mercy and liberty from him; or rather from between both: Their Princes being maintained and ſubſtituted by the *Turk* againſt the *Emperor*, and again defended by th' *Emperor* and *Poland* from being made wholly thrall to the *Turk*, to whom their Princes are tributary.

Hence Wars and Troubles with the Princes of *Tranſylvania* as well as Turk; they often by War invading Cæſar.

Firſt, *Bathor* makes work, 1601. Next, *Botskay* makes war, about 1606. Then *Bethlem Gabor*, a profeſt enemy of the Houſe of *Auſtria*, and Defender of the Proteſtants, drives *Gabriel Bathor*, the former Prince, out of *Tranſylvania*, 1620; having invaded *Hungary* the year before 1619, but after a great noiſe did effect little, even at this time of the Hungarian and Bohemian Wars; laying down his Hungarian Diadem 1622, and reconcil'd to the Emperor: *Anno* 1644, *Ragotzi* moves into *Hungary*, takes places, and makes Peace a year or two after. Since *George Ragotzi* the ſecond, mingling himſelf raſhly and improvidently in the War between *Sweden* and *Poland*, and beaten by the Polander 1658, and overcome by the Turks at *Clauſenburg*, *Anno* 1660, died of his wounds there received, at *Waradin*; Unhappy Prince! ſeeking anothers, loſes his own. And ſo the *Ragotzies* were overturn'd, and quite outed.

Barkay is ſubſtituted by the Turks the ſame year, oppoſed

by *Kemini-Janos*, *Ragotzi*'s General, who was choſen by the Eſtates. The Turks take ſeveral ſtrong places, amongſt the reſt *Waradin*, the Gate and Sluſe as it were, or Keys of *Germany* on this ſide the *Danow*.

Anno 1661, Count *Serin* beſtirs himſelf againſt the Turks, fortifies a Caſtle in his Iſland. *Kemini-Janos* takes *Barkay*, and kills him and his Brother. The Imperialiſts march into *Hungary* and *Tranſylvania* againſt the Turks, who ſubdue a great part thereof, take *Newſtadt*, conſtitute *Abaffy*, Prince.

1662. *Kemini-Janos* makes work for *Abaffy*, but betray'd by his own, is kill'd. Count *Serin* is active, vexes the *Turks*. They take *Fogaras* Caſtle, and domineer throughout. Take *Deva*, and eſtabliſh *Abaffy*. *Clauſenburg* a long time in vain beſieged by *Abaffy*, reliev'd by Imperialiſts. Turks make a treacherous Truce in *Tranſylvania* with the Emperor.

1663. Turks again invade *Hungary*, take *New-hauſel*, and other places in *Upper-Hungary*. *Clauſenburg*, and another Hold betray'd, and ſold by the Souldiers to *Abaffy*. The French do exploits, and get renown againſt the Turks, having been ſent to the Emperor's aſſiſtance: Peace made 1665.

Walachia bordering Southward of *Tranſylvania* and *Moldavia*, has been a long time a Province of the Turks, receive their Prince from that Court, are tributary, yet often cauſe troubles.

Moldavia eaſtward of *Tranſylvania*, has alſo been a long time a Turkiſh Province. They nominate their Prince; are tributary; yet not ſo fully in their Power as they would deſire.

And ſo we paſs to the Empire of the Turks.

The Foundation and Revolutions of the present Turkish Empire.

Osman or *Ottoman* rising to be Sultan in *Asia minor*, i. e. those parts of *Asia* towards *Europe*, (where the Turks then had only footing, being quite driven out of *Persia*, and all their Eastern Kingdoms by the Tartars) after the death of Sultan *Aladine* the 2d or 3d, the last of the other House, layes the Foundation of the present Empire and Family, about the year 1300: subduing all the other inferiour Kingdoms of the Turks there in *Asia minor*, among whom the Empire was divided after *Saladines* death, without Heirs.

About 1350, they cross the *Hellespont*, or Narrow-Sea, out of *Asia* into *Europe*, hiring the Genoa's Ships: For what footing they had before in *Gallipolis* was inconsiderable by Land, having subdued *Nice*, the Imperial Seat of the Eastern, *i. e.* Græcian Emperors, in the time of *Ottoman* before mentioned.

From that time they get ground in *Europe*; take *Adrianople*, their first Imperial Seat in *Europe*; and the Countries of *Servia* and *Bulgaria*. In the year 1370. a great part of *Thrace*, and *Macedonia* and *Achaia* in *Greece*: but loose most part of their Empire in *Asia*, by *Tamerlane* Emperor of the *Tartars*, to the year 1400. But soon recover it again, and reunite the whole Turkish Kingdom, and inlarge it with the Conquests of *Dacia*, and part of *Sclavonia*, and *Transylvania*, and the rest of *Macedonia* in *Greece*. About 1420. take from the Constantinopolitan, or Greek Empire, all *Achaia*, *Thessaly*, *Epirus*; shake the State of *Hungary*. Under *Mahomet the 2d*, call'd *the Great*, about 1450, this Empire rises to its height, taking *Constantinople* it self, the Imperial Seat, and the whole Greek Empire, making it the seat of Empire to this day. He conquers two Empires, the Constantinopolitan, and of *Trabezund*, (a new erected

Empire of the Greeks distinct from the Constantinopolitan) twelve Kingdoms, innumerable Provinces, and two hundred Cityes, and so put an end to the whole Greek Roman Empire. About 1480, they drive the *Venetians* from *Morea*, (or *Peloponnese*, a part of *Greece*, on the East whereof lyes *Candy* over against it,) and part of *Dalmatia*, and get some Countries, or Kingdoms in *Asia* also.

Towards the year 1520, they subdue the *Mammalucks* of *Egypt*, *Grand Caire*, their Royal Seat; also *Palestine*, *Syria*, *Arabia*; bringing all under their Yoke.

After the year 1520 *Solyman* the Magnificent, the most Powerful of all the Turkish Emperors, and Scourge of the Christians, surprises *Rhodes*, *Belgrade*, *Buda*, with greatest part of *Hungary*; and *Babylon*, *Assyria*, and *Mesopotamia* in *Asia* from the Persians. But in vain besieges *Vienna*, *An.* 1529, with three hundred thousand men, and lost eighty thousand before it in a months time. Never the like Siege read of. This Hungarian War lasted all *Solyman's* time for forty years.

About 1567, take from the Venetians *Cyprus*, and from the Moors *Tunis* (then under the power of *Charles the fifth*, King of *Spain*) and *Algiers*, both in *Africa*; with their Territories; after their defeat in the famous Sea-fight at *Lepanto*, by the Christians.

After the year 1600, the Hollander first makes League with *Achmet*, and the German Emperor afterwards; He succeeded at nine years old, the elder being kill'd by command of the Father.

Osman or *Ottoman* the 2d, unsuccesfully making War upon *Poland*, and endeavouring to remove the Seat of Empire from *Constantinople* to *Cair* in *Egypt*; his Janizaries seditious, take him and strangle him publickly, 1622, and fetch *Mustapha*, whom they had, after two or three months reign, imprisoned a long time before, and make him Emperor again. A Novelty never heard of before in this Kingdom, it being the

Grand

Grand Segniors common policy to ſtrangle all the yonger Brothers. However *Muſtapha*, younger Brother of *Achmet*, was preſerv'd, either becauſe *Achmet* being a younger Brother himſelf, took pity on him, or becauſe he having no children of his own, was not permitted to kill him. But no ſooner had they ſet *Muſtapha* up again, but they pluckt him down the next year, and make him lay down his Empire, 1623. and ſet young *Amurath* 4th, or *Morat*, in his place; ſince which things Turkiſh Majeſty and Authority has grown vile amongſt them.

Morat the 4th, a younger Brother alſo of *Oſman's*, ſpends his ſtomach againſt the *Perſians*, and with incredible preparations, and an eight years Siege and War, recovers *Bagdad*, or *Babylon*, as they call it.

Ibrahim, Brother alſo of *Morat*, preſerv'd by his Mother in his Brothers life time, and by her depos'd again, for interdicting her the Court, ſpends ſeveral years in the Wars of *Candy* againſt the *Venetians*, without ſucceſs; for which, and his being too much under the power of his Wives, whom he follow'd more then his Wars, was ſtrangled by his Subjects in the year 1648. whom *Mahomet the 4th*, ten years old, ſucceeded, and continues War againſt *Candy*; now reigning Lord of all this vaſt Empire, containing all *Dacia*, and *Greece*, the greateſt part of *Sclavonia*, and *Hungary*, the Iſles of the *Ægean* Sea, and a great part of the *Taurick Cherſoneſe* in Europe; and in *Aſia*, innumerable Provinces and Regions; and in *Africk* all *Egypt*, the kingdoms of *Tunis* and *Algiers*, with the ports of *Snachem* and *Erocco*. And whoſe ſtile is as ſwelling as their Empire: *Solyman* ſtiling himſelf in his Letters to *Valerius*, Grand-Maſter of the *Rhodes*;

SOLYMAN, *King of Kings, Lord of Lords, moſt high Emperor of* Conſtantinople *and* Trabezond; *the moſt mighty King of* Perſia, Syria, Arabia, *and the* Holy Land; *Lord of* Europe, Aſia *and* Africa; *Prince of* Mecca *and* Aleppo, *Ruler of* Jeruſalem, *and Soveraign Lord of all the Seas and Iſles therein.*

The

The *Turks* first invaded *Candy*, *Anno* 1645, and have ever since with all their might, year after year attempted it, and drove them out of all but *Candy*, to which they have laid close Siege this two years last past, without intermission, and made several Mines, Batteries, and Assaults against it this present year, but repulsed with incredible Courage and Warlike behaviour: So that there has not been the like Siege known in this our Age. 'Tis thought the *Turks* have lost near fourscore thousand men against. The issue whereof, the Pope has more cause to fear than any other Prince next to the *Venetians* themselves.

The Foundation and Revolutions of the present Empire of Russia.

The Prince hereof in his Ambassies with the Turk, Emperor, and Pope, King of *Swede*, and *Danes*, *&c.* stiles himself *Tzar* or *Emperor*; though with the *Poles* only, *Great Duke*. Therefore we shall add this to the Empires also.

The last Emperor but one of the old Royal line, was *John Basilid*, that most famous Tyrant, who extended his Empire, even unto *Persia* and the *Caspian*-Sea, made War upon *Livonia* or *Liefland*, where receiving great defeats and losses, acted with rage and fury, commits horrible slaughters everywhere, both of his own, as well as of his enemies, and kill'd his hopeful Son *John* with his own hands. With this king the *English* first began to confederate.

To him succeeds, *An.* 1583, his Son *Theodore*, of a good disposition, the last of the former race; who dying without issue, *Russia* becomes distracted with unheard-of Confusions and Miseries: For through fault in Government, and the Line failing, there sprang horrible Factions and Commotions in the kingdom for ten years, scarce to be parallel'd in History.

For *John Basilid* having two Sons left, *Demetrius* and *Theodore*,

dore, the former was ſecretly made away and kill'd, before his Father's death, and *Theodore* leaving no iſſue, leaves the kingdom to his Brother-in-law, who proving an unmerciful Tyrant, The Jeſuites take occaſion to ſuborn a certain Scholar of theirs in their Colledge in *Poland*, a *Ruſſe* by Nation, for the true *Demetrius* made away; ſo cunningly, that none of the *Ruſſians*, eſpecially the fickle-minded multitude, doubted, but that it was the true and lawful Heir indeed, and therefore generally flock to him, which the other Tyrant ſeeing, either with Grief or Poyſon ended his dayes, *An.* 1605. and the falſe *Demetrius* made abſolute Monarch of *Ruſſia*. The king of *Poland* and the Pope favouring the deſign. But the Ruſſes ſoon ſmelling him out by his forreign manners and cuſtoms, The Nobles conſpire againſt him, and behead him the next year.

The Impoſtor ſlain, the ſtronger Faction thus prevailing, make *Zuſky* the Chief their Conſpiracy, *An.* 1606, Emperor.

But then preſently another *Demetrius*, as eſcaping by Miracle, and by and by in oppoſition to him a third, begin to peep up, one in the Weſtern, the other in the Nothern parts by ſeveral Factions, ſo that ſtil *Demetrius* as often as ſlain, riſes again. But this laſt ſoon vaniſhed.

Hereupon the *Poles*, the *Swedes*, and the *Tartars* take their advantage, break-in on every ſide, under pretext of help, and the *Ruſſians* become a prey to them all.

The *Swedes* help *Zuskie*, and the Poles *Demetrius*, *Anno* 1611, the *Swedes* take *Novograd*, and the *Poles Smolensko*.

The Ruſſes, weary of theſe Impoſtures and Confuſions, ſeek out for a forreign Prince, *An.* 1612. ſome for the *Pole*, others for the *Swede*. The Pole takes *Moſco* (it ſelf) and with Fire and Sword lay it in the duſt, 200000 Ruſſes periſhing therein. The *Swedes* eject the *Poles* out of *Moſco* again. But the Southern *Ruſſes* take *Zuſky*, ſend him into *Poland*, and by recommendation and the power of the Polanders, chuſe the king,

King of *Polands* Son, create him Great Duke: and the Northern chuſe *Charles* the Brother of *Guſtavus Adolphus* King of Sweden.

But the *Ruſſes* loth to fall under the power of the *Poles*, and deſirous of ſettlement after ſuch tireſome confuſions, and ſeeing themſelves a ſcorn and prey to ſtrangers, do by the advice and counſel firſt of a Butcher only, ſeek out a fit perſon of their own Nation, and make choice at laſt of their Patriarch of *Moſco's* Son, *An.* 1615, who preſently makes this Butcher Treaſurer and General, and at length ſettles this vaſt Empire, and manages it in a more conſtant way of Peace with the *Turks*, *Tartars*, *Poles*, and *Swedes*, than any of his predeceſſors before, and founds the preſent Family and Empire.

Yet the ſecond *Demetrius's* Widow hires the *Coſſacks* to ſet up her young Son, not of age, who takes many Eaſtern Provinces of *Ruſſia*, with the Title of *Kingdom* for her Son, the fourth falſe *Demetrius*; But this Kingdom laſted but two years: for both Mother and Son were taken and ſlain by the *Ruſſes*.

So the Emperor firſt makes peace with *Swede*, who reſtor'd to him the Great Dukedom of *Novograd*, but keeps *Livonia*, (and other Northern Provinces) with the City *Novograd*, and add it to their Crown, ſince the occaſion of War between them. He then beſieges *Smolensko* 1634, and there receives a great and ſhameful Overthrow and Deſtruction by the *Poles*; which Dukedom has ever ſince been the Apple of Contention, as well as formerly, betwixt them. He reigned till 1645.

To whom ſucceeded his young Son *Alexius*, the preſent Emperor; In 1646 they made peace with *Poland*, and during the Kings minority there was ſome troubles and diſtempers in the State, and an horrible Sedition 1648. but all ſoon quietly ſetled.

Anno 1654. The Moſcovites invade *Lituania*; overcome *Smolensko*; and 1655, take *Vilna*; invade *Livonia*. 1656, The

The *Coſſacks* (a Confederate Army of Rogues and Robbers, that take either ſide for their Prey, or Money, or other ends and deſigns, or as they are pleaſed or diſpleaſed with affairs; and belong chiefly to *Poland*;) they joyn with the *Poles*, and defeat the *Moſcovites*, *anno* 1659. The *Poles* proſper. But the *Coſſacks* at laſt break Faith, and again rebel to the *Moſcovites*; and invade and ſpoyl ſome Provinces.

An. 1660 *Czarneckie* in *Lituania* beats the Muſcovites. Their Army alſo in *Poland* under *Zeremetzie* reduc'd to ſtraits, and forced to ſurrender themſelves to the *Poles*. *Vilna* in *Lituania* beſieged by the *Poles* till next year. *An.* 1662, The *Moſcovite* beats the *Tartars*; Overcomes the *Coſſacks* under *Chimilinsky*; But again overcome by *Coſſacks* and *Tartars*. And 1664, The *Moſcovites* overcome, and beat by the *Pole*. Peace ſince between them. The Emperor of *Moſcovia* now ſollicits for the election of his Son to the Crown of *Poland*, offers fair Conditions, and that he ſhall change his Religion from the Greek to the Roman; which would have much influence upon the Jeſuites perhaps, and zealous Religioniſts of the Papiſts; if Reaſon of State otherwayes did not hinder.

The great Enemies you ſee of the *Ruſſes* then are the *Pole*, the *Swede*, and the *Tartar*, helpt by the *Turk*: *Anno* 1230, the *Tartars* over-ran all *Ruſſia*, and made it tributary, and for three hundred years kept their Power over it more or leſs, and gave and took away Dukes over them, as they pleaſed. *Anno* 1500 *Baſil* ſhook off this yoke. Yet *Anno* 1570 an hundred thouſand *Tartars* on a ſudden overran *Moſco*, and laid it wholly in Aſhes.

The *Poles* and *Ruſſes* ſtrive for the Dukedom of *Smolensko* and *Severia*, which both claim; and both win and take continually. Of late years the *Coſſacks* with all *Ukrain*, revolted to the *Ruſſes*. But ſince Peace and Compoſitions of things made.

The *Swede* and *Ruſſe* contend for *Livonia*. The *Swede* by

ſucceſs of Arms has expell'd both the *Ruſſe* and the *Pole*, and annex'd it to their Crown. Hence the Wars between the *Ruſſe* and *Swede* continually. *Riga* has been often attempted and beſieg'd in vain by the *Ruſſe*. But we paſs to their next neighbour *Poland*.

The Revolutions of Poland.

Poland has for many ages been a diſtinct Soveraignty.

The firſt that was elective, was *Piaſtus* (after the failure of the former line) a plain Country-man, elected Duke of *Poland*, *An.* 800. Afterwards became a Kingdom, ſtill in *Piaſtus*'s line.

An. 1320. *Sileſia* fell from *Poland* to *Bohemia*, and could never be recovered.

An. 1386. They made the Great Duke of *Lituania*, by marriage into their King's Family, King; and ſo joyn'd that great Dukedom to *Poland*.

An. 1466. *Caſimir* adds *Pruſſia*; and 1561 *Livonia* is added to it alſo.

The Royal Family being extinct, they chuſe forreign Princes, *anno* 1573. and firſt chuſe the Duke of *Anjou*, Brother of *Charles the 9th*, King of *France*, about the year 1575. But he quickly left it for the Crown of *France*.

An. 1579, they choſe *Bathor* Prince of *Tranſylvania*, by recommendation of the Turks. He firmly united *Livonia* to the Crown, and had a great hand upon the *Moſcovites*.

He dying without iſſue, they choſe *Sigiſmund* the King of *Swede*'s Son, about the year 1590; (whoſe poſterity has ever ſince enjoy'd it; but now the line fails.) He joyn'd the Kingdom of *Swede* and *Poland*; But turning Papiſt, endeavours by the Jeſuites perſwaſions to diſturb Religion in *Swedeland*, and ſo was ejected, and loſing his Patrimonial kingdom, only keeps *Poland*. Hence thoſe laſting Wars between the two Nations.

To

To him ſucceeded *Uladiſlaus*, famous for the memorable Victory againſt the *Moſcovites*, beſieging *Smolensko*, *an.* 1634.

After whoſe death, *Anno* 1647, The kingdom became extreamly imbroyl'd by Factions, ſpecially by the mutinous and ſeditious *Coſſacks* (a Rebellious Army, as it were of Boors, and Moſs-troopers, that live upon prey and rapine, and ſerve any ſide, as was hinted (riſen firſt and chiefly out of the wild parts of *Poland*, *Lituania*, *&c.* next *Ruſſia*) who at this time began to be more troubleſome than ever, during all the preſent king *Caſimir*'s Reign, and not fully ſetled till very lately; and perhaps not to hold long neither.

King Caſimir ſucceeded, *an.* 1648. ſo troubled all his dayes, that he has been a long time weary of his Crown, and now at laſt laid it down, not obtaining leave to nominate his Succeſſor.

The better to underſtand the late Revolutions of *Poland*, in brief, take them thus.

Poland has ſuffered great Revolutions and Troubles, from forreign Enemies, Rebellious *Coſſacks*, and Confederate Nobles. Grand Enemies are the *Swede*, the *Ruſſe*, the *Tartar*, and the *Turk*.

The Wars with the *Swede* are for *Livonia*, for pretence to the Crown of *Swede*, for Titles and Arms. Hereupon the late king of *Sweden* overran in one year almoſt all *Poland*, but loſt all again the next. But theſe pretences now ceaſe in the preſent king, having no heirs.

With the *Ruſſes* for ſeveral cauſes before mentioned: With the *Tartars*, (commonly call'd the *Crim Tartars*, diſtinct from thoſe in *Aſia*; theſe bordering upon *Ruſſia* and *Poland*) who make yearly Incurſions almoſt for prey and plunder; either as friends or enemies, all's one. Therefore the *Tartars* do not ſeek to conquer ſo much as to plunder *Poland*.

But the greateſt Enemies are the *Turks*, ever ſince they got *Walachia*, *Moldavia*, and *Tranſylvania*, the Walls & Bulwarks as it were of *Poland*, and alſo the Tartars to be ſubject to them.

But they have yet *threatned* more than *done* any thing; and little has passed, besides consultings and fears hitherto betwixt them.

The seditious and mutinous *Cossacks* have done most mischief. One of the chief causes of their Rebellion was the great oppression of the Natives, by the *Jews*, in all the Customs and Tributes almost of the Kingdom, granted to them by King *Casimir*, and ever since possessed by them, by the means of *Esther* a Jewish, in behalf of her Nation, who obtain'd great Priviledges for them.

And in the late fatal Confusions of *Poland*, the *Russians* again besieged *Smolensko*, and seiz'd not only on it, but all *Ukrain*, or *black Russia*, and great part of *Lituania*.

The occasion whereof was, first, the Jesuites taking away the *Russes* Temples, and hindring the free Liberty of Religion to them. Next, the Nobles Tyranny over the Peasants, killing them at their pleasure. Hence inraged, they rise up against their Masters, kill the Jesuites and Priests, call the Cossacks and Tartars to their help, and mutual prey.

These mischiefs increased during the *Poles* dissention about Election of a King, and had like to have ruin'd all *Poland*.

After long Contentions, they chose *Casimir*, Brother of the deceased King, who being not enough assisted by his People, backward then to wage War, is circumvented by the *Cossacks*, and forc'd to those Conditions of Peace that the present Necessity required.

To all which Evils succeeded War with the *Swedes*, and lastly with the Nobles under *Lubomirskie*, about nominating a Successor during the King's Reign, *&c.* We will recollect and summe the passages according to the years they happened in.

Uladislaus dyes, 1648. *Casimir* constituted, 1649, who marches against the Rebellious Cossacks.

The King marries his Brothers Widow, 1651. Poles beat Tartars and Cossacks, and put them to flight.

1654

1654. The Moſcovite with 40000, breaks into *Lituania*, and takes *Smolensko*, ſo often won and loſt. For *An.* 1500 a Poland Noble-man betray'd it to the Moſcovite. The Poles recover it 1610. The Moſcovite attempts it 1634, but beaten then ſhamefully, and now take it, *&c.*

1655. King of *Swede* marches againſt *Poland*, and overrun all in a years time. The *Brandenburgh* per force Confederates with him.

1656. Moſcovite takes *Vilna* in *Lituania*.

1657. *Ragotzi* marches into *Poland*: but loſes all his Army, and then his own Country. The Elector of *Brandenburgh* agrees with the Pole, prevailing againſt the Swede.

1658. The Rebel Coſſacks overcome by General *Wyhoskie*.

1659. The Coſſacks joyn'd with Poles, beat the Moſcovites. The Poles prevail, and proſper. At laſt the Coſſacks break Faith given to the Poles, and again rebel to the Moſcovite, and ſpoil the Poland Provinces.

1660. The War between Swede, and Pole confederate with *Brandenburgh*, ended, and peace made; and *Brandenburgh* made abſolute over *Pruſſia*, 1663, and they ſwear to him again.

The Moſcovite overcome by *Pole* and *Czarneskie*. Alſo the Moſcovian Army under *Zeremetzie* reduced to ſtraits, forced to yeeld. *Vilna* Tower beſieg'd by Poles to the next year.

1661. The Poland Army, and Lituanian Army confederate together againſt the King. Whence many Miſchiefs to both Countries. *Czarneskie* adhering to the King, overcomes the Moſcovites, under *Cowanskie*; *Vilna* and other places in *Lituania* taken from the Moſcovites.

1662. The confederate Army under *Schwidersky* make a ſtricter Confederacy; and ſeveral thouſands enter *Pruſſia*, and demand Tribute or Taxes.

The *Coſſacks* under *Chimilinsky* beſieging a place, are beat by the

the Moſcovite under *Romadonofsky*. But the Moſcovites afterwards are overcome by the Coſſacks and Tartars.

The Lituanian Confederate Army kill their chief Marſhal and Treaſurer.

1663. The Confederate Armies in *Poland* and *Lituania* diſſolve their Confederacy, and agree with the *King*, and their General *Lubomirsky*, victorious in Battel againſt the *King*, reſtor'd again. And ſo the Civil War between the *King* and *Nobility* drew towards an end.

1664. *K.* of *Poland* takes many Towns from the Coſſacks. A famous Victory by General *Packs* or *Pasky* againſt *Wikoursky* General of the Rebel Coſſacks. They are reduc'd under the *King*'s power to obedience. The Moſcovites overcome by the Lituanians. Since peace and ſettlement of things has been tranſacting on all ſides, not without difficulty and new troubles to the *King*, about nominating his Succeſſour, being ever ſince about laying down his Government.

And now at laſt, having firſt quieted and ſatisfied all parties as much as poſſible, has left the Crown unto Factions and Competitors, (not being able to nominate a Succeſſor before he left it) and eaſed himſelf of ſuch a burden. The whole buſineſs now being about Succeſſion, concerning which obſerve,

Of the Election of Poland,

Firſt, the Power of the Nobles; Secondly, the Competitors for the Crown.

For the Power of Election.

1. The Power of the Nobles is exceeding great, and each ſingle Noble is as it were a ſingle *King*, and hath Soveraign power over his Slaves, even of Life and Death.

2. The Nobles chooſe the *King*, and preſcribe what Laws they like.

3. If

3. If any will not accept theſe Laws, they proclaim PIASTUS, *i.e.* they will go to the chooſing of ſome Ruſtick, or plain Country-man of their own Nation.

4. There are perpetual ſtrifes between the Nobles, and Senators, or Council. The Senators favour the King, the Nobles the Kingdom.

5. There is a like power of all the Nobles, ſo that one diſſenting, the other Suffrages are void; and one only Noble hath right to intercede in the Diet, or Parliament, againſt all, and to plead the Cauſe.

When all the reſt had given their conſent, a Noble ſtands up once and ſaid, *I do not conſent.* Being asked his Reaſon; ſayes, *Becauſe I am a Noble:* Nor did they reckon the Decree good, till they had his Conſent.

6. In the Parliament or Diet of *Poland*, the Deputies of the Nobility, and the publick Liberty, (call'd *Land-Nuncio's*, or *Meſſengers)* to plead ſtrongly their Cauſe againſt the King and Senators of the Kingdom, are of greateſt Authority. For the Nobles are alwayes afraid leſt they ſhould loſe their Priviledges to the King, which are ſo great.

Next for the Competitors Eligible, know,

Firſt, that though the *Kingdom* be Elective, yet they never paſt by the *Kings* Family to chooſe others; but when the Line fails, then they ſeek ſtrangers, and grievous Factions ariſe before they can agree.

Secondly, The Competitors have been (1.) the *Moſcovite*, becauſe of the ſame Language, and Nation originally, and Neighbourhood. (2.) The *Crim Tartar*, urging that He is powerful, and able to bring an hundred thouſand Horſe into the Field; That he is hardy, and can live at a low rate; That as for Religion, ſo controverted and diſputed in *Poland* with ſuch Commotions, he will not ſtand for that, they ſhall have what they will: *Thy Luther*, ſays he, *My Luther*; *Thy Pope*, *my Pope*, as once in his Ambaſſadors Letters Credentials he wrote;

wrote; *And that rather than put them to any charge to find his Table, he could live with Horſefleſh.* His Embaſſy thereupon entertain'd with laughter. (3.) The Houſe of *Auſtria*, ſpecially ſince one Faction choſe the Archduke *Maximilian:* but the prevailing, the King of Swedes Son by the king of Polands Siſter; yet *Maximilian* reſerv'd both right and title. (4.) The King of *France*, ever ſince *Charles the 9ths* time, when they choſe his Brother the Duke of *Anjou*, afterwards King of *France*. Ever ſince which the French have alwayes cheriſhed ſome party againſt the Houſe of *Auſtria* and Emperor; ſpecially after that the laſt King but this, *viz. Uladiſlaus*, fetch'd his Wife out of *France*, marrying the Dutcheſs of *Nevers*, whom this K. *Caſimir* his Brother, alſo married after his death. (5.) Of late there alſo was great endeavours (and underhand) for the Prince of *Conde's* Son, Duke of *Anjou*, after this Kings death, or ſome other addicted to the French. But this diſtaſted the Nobles, and would not do.

But ſince the Reſignation of the Crown, the preſent Strivers for it are the *Moſcovit's* Son, who will turn *Romaniſt*, and makes fair promiſes for it. The Duke of *Newburgh*, or *Nevers*, whom the King of *France* endeavours to promote; and the Emperor and other Princes put in for others. But all lies in the will and pleaſure of the Nobles, as they can agree.

The preſent king *Caſimir* is above threeſcore years old, and beſides his age and the ordinary cares of a Crown, has never had one peaceable moment; but perpetual troubles all his dayes, either with the *Coſſacks* or *Tartars*, or the *Moſcovites*, or the *Swedes*, or the Confederates; So that he has had reaſon enough to be at laſt weary of a Crown in his old days, and to reſt; And indeed layes it down not without honour, having firſt reduced the Confederates, and ſetled affairs, elſe had done it ſooner, leſt it ſhould be thought he did it by force, and becauſe he could keep it no longer, rather than choiſe; and rather outed of it, than voluntarily left it.

Note

Note, that theſe *Coſſacks*, ſo often mentioned, inhabit the Eaſtern parts of *Poland* towards the *Ruſſes* and *Tartars*, and made but one Body under their General *Chimilnisky*, who ſome years ago made a great noiſe in the World; But were of late divided into three Bands, whereof one adheres to the *Moſcovite*, the other to the King of *Poland*, and a third contend for Liberty under the Orders of their General *Tetera*; Beſide the Army of the Confederates that was, but now diſſolved.

By all which it appears that *Poland* has declined much. 1. By the loſs of *Walachia* and *Moldavia* to the Turks. 2. By the Revolt of the *Coſſacks* and *black Ruſſes*, with all *Ukrain*. 3. By the *Moſcovites* poſſeſſing, or ſpoyling and laying waſte a great part of *Lituania*. 4. By the Confederacy and Civil War of the Nobles with the King, Victors in fight under *Lubomirsky*; though at laſt, weary of their own Confuſions, both ſides hearkned to Reaſon, and made a Compoſure. And thus much of the confuſed ſtory of *Polands* Confuſions. *Sweden* lies next concerned in our way.

The Revolutions of Swedeland.

The three Kingdoms of *Denmark*, *Norway*, and *Sweden*, of old were often united and reunited, till at laſt 1523, finally ſevered. For *Chriſtiern the 2d*, King of *Denmark*, conquering *Sweden*, us'd his Victory ſo cruelly, and his own Subjects ſo inſolently, that both Kingdoms enrag'd roſe up againſt him, as a Tyrant, outed him of all his Kingdoms, and caſt him in Priſon, where he miſerably ended his dayes, after thirty ſix years Impriſonment, *An.* 1559.

For *Erick*, of an old Royal Blood of *Sweden*, being carried by *Chriſtiern* after his Conqueſts, as a pledge, into *Denmark*, pittying his own Country, eſcapes from amidſt of Hunting, in the habit of a Cowherd, or Fiſherman, or both, ſecretly to *Lubick*, and from thence privily convey'd to *Swede-*

land; where he gets an Army againſt *Chriſtiern*; whoſe Uncle *Frederick*, renouncing all right to *Sweden*, makes a League with *Erick*, and ſo both Nations joyn to deliver themſelves from the Tyrant. This *Erick* firſt brought in Proteſtantiſm, i. e. *Luthers* Doctrine.

2. *Erick* ſeeing the liberty of making Kings begot and continued troubles, obtain'd of the States to make it an Hereditary Kingdom.

3. His Son ſucceeded, *Anno* 1561, who wars with the *Dane*, and at laſt for Tyranny outed of his Kingdom by his Subjects, and caſt into Priſon, dyed miſerably.

4. The next King deliver'd *Livonia* from the tyranny and heavy preſſures of the *Ruſſians* after the year 1570, and added it to his Kingdom, which he enlarged far and near through *Lapland*, part of *Ruſſia*, all *Ingria*, and *Livonia*.

5. *Sigiſmund* his Son by the Siſter of *Sigiſmund* King of *Poland* was created King of *Poland*, *Anno* 1587. and ſucceeded in *Swedeland*, *anno* 1593; thereby uniting both Kingdoms. But choſen King of *Poland* with this condition, that he ſhould adde *Livonia* for ever to the Crown of *Poland*. But being a Papiſt, he would have brought Jeſuites, and the Roman Religion into *Sweden*, and they refuſing, would have done it by force; whereupon his Uncle *Charls*, the former kings Brother, began to oppoſe him, whence a grievous and long War between both Kingdoms. He had been made Governour and Vice-Roy, as it were, during his Brothers abſence in *Poland*, and at laſt King, (by the favour of the Calviniſts, who now began to appear in this kingdom, the Lutherans being not very favourable thereunto;) *Anno* 1607, He made perpetual Wars againſt the *Ruſſes*, *Poles* and *Danes*, and ſo prepared his Nation by uſe of Arms as it were, for the ſucceeding Wars of *Germany* under

6. *Guſtavus Adolphus* his Son, the Greateſt and moſt victorious of all the Kings of *Swede*, and who firſt rais'd its fame in the

the World, with incredible ſucceſs of Arms overruns *Germany*, frees the oppreſſed Princes of *Pomerania* and *Brandenburgh*, reſtores the Duke of *Meckleburgh*, takes all Places and Cities that lie in his way; beats *Tilly* in two great Battels; overruns a great part of *Bavaria*, and at laſt kill'd in fight 1632, after ſuch two or three years Succeſs only.

During his Daughters minority, the Wars are continued in *Germany* till the Treaty at *Munſter*, 1648. By which War the *Swedes* obtain'd, beſides vaſt Riches and Spoils, and ineſtimable Treaſure, large Provinces near the *Baltick*-Sea, or *Sound*; the Dukedom of *Breme* and *Verd*, ſaving the Liberty of the City to it ſelf ſtill; all the further *Pomerania*, *Viſmar*, and other ſmaller Territories, *&c.*

Anno 1650, *Chriſtiana* is crown'd, a Princeſs for Arts, rather than Arms or Government, and weary of her Kingdom or Subjects, or they of her, leaves it, *An.* 1654. Before which, the ſame year, *Conigsmark* invades the Biſhoprick of *Breme* again, and poſſeſſes it. *Chriſtiana* turns Catholick, travels to *Rome*, *&c.* Her Story is common.

She having no Heirs, her kinſman *Charles*, *Guſtavus the* 10*th*, deſcended from a Siſter of *Guſtavus Adolphus*, Daughter of *Charles the* 9*th*, King of *Swede*, ſucceeds, is crown'd the ſame year, and married to the Duke of *Holſteins* eldeſt daughter; and for glorious feats of Arms and Conqueſts Imitates his Uncle *Guſtavus Adolphus*; and ſoon alſo taken away.

An. 1656, The *Moſcovite* invades *Livonia*, in xain attempts *Riga*.

An. 1657, King of *Denmark* invades *Breme*, takes *Verd*, whilſt the King of *Swede* is buſie in *Poland*; who haſtens thence, invades *Holſtein*, drives the *Dane* from the Dukedom of *Breme*; beſieges *Verd* in vain.

The Elector of *Brandenburgh* having the ſame year deſerted the *Swede*, and agreed with the *Pole*.

An. 1658, The *Swede* invades *Fuinen* Iſland, marches over

the Sea on Ice with his Army into *Sealand*, drives the *Dane* to the Peace at *Rotchild*, to follow *Poland* again; but before all things fully ended, and for some new actings and emergencies, invades *Sealand* again the same year, takes *Cronenburg*, and at last besieges *Copenhagen* it self a long while, which reduced to straits, the *Hollanders* to relieve with Provisions and Forces, have a Fight in the very Danish Creek or Strait. About the same time also the Brandenburgh and Imperialists march into *Holstein* against the *Swede*, and drive him out.

An. 1659. *Fuinen* Island recover'd by the *Dane* and his Confederates, with other Islands, and th' *Swede* overcome there.

The Elector of *Brandenburgh* also with his Confederates the *Poles*, *&c.* marches into *Pomerania*, takes several places, besieges *Stetin* three months, *&c.* whilst the *Swede* busied against the *Dane*.

An. 1660. Peace made with the *Pole* and *Brandenburgh* Confederates, against the *Swede*: as also with the *Dane*. The King about the same time dies, leaving his young Son *Charles the* 11*th*, about five or six years of age, King at present.

An. 1661. The *Swede* makes peace with the *Moscovite*. Ever since they have been preparing great Armies, and hovering up and down, none scarce knows on which side, or on what design. Time must shew.

Revolutions of Denmark.

Christiern the 2*d*, being abhorr'd by all the North Kingdoms in common for his barbarousness and tyranny, was by the Decree of the *Danes*, *Swedes* and *Norwegians*, outed of his kingdoms, as beforesaid, which endeavouring to regain by Arms, was taken and miserably thrown into Prison, where he lay about thirty seven years; and ended his dayes; and the

Union

Union of both kingdoms formerly made, was quite dissolv'd. For *Frederick* the Uncle of *Christiern* renounced all right in *Sweden* unto *Erick* king thereof, upon his Confederacy with him, against *Christiern* that Tyrant.

Hereupon the Nobles, to whom *Christiern* had been odious for his Tyranny over them, through means of the Citizens and Commons favouring him against them, elect his Uncle *Frederick* Duke of *Holstein*, King of *Denmark* and *Norway*, upon certain Conditions, and with great and large Priviledges to themselves reserv'd, *An.* 1523, which they stifly alwayes maintain'd, and afterwards under *Frederick the 2d*, encreased, and made them far greater, so that they had right of Majesty and Soveraignty in common with the King, till lately in the year 1661, that they lost their ancient priviledges.

This *Frederick the first* reform'd Religion in both his Countries, according to the Confession of *Ausburgh*, or *Augustan Confession*, that is, the Doctrine of *Luther* there agreed on.

He being dead, great Factions and Troubles about a Successor arose, one party being violent and strong for *Christiern* in Prison, who proceeded so far as to besiege *Copenhagen*; But *Christiern the third*, being elected by another, with great troubles suppressed the other, and perfected the Reformation begun by his Father.

Christiern the fourth engaging in the German Wars against the Emperor for the Liberties of *Germany*, lost a great part of his Dominions by the prevailing Imperialists, but soon compounded the business upon very good Terms, and was restored to all his own again, *An.* 1629, The Swede then coming in like a Tempest upon the Emperor.

An. 1643. The *Swede* moves into *Holstein* and *Jutland*, and overcomes the *Danes*.

1644. War between *Swede* and *Dane* (with various fortune) by Sea and Land; whereby the *Swede* loses places in *Germany*: but the Imperialists coming to help the *Dane*, are beat. 1645

1645. Peace made between *Swede* and *Dane*, and 1648, *Frederick the 3d*, the preſent king ſucceeds. *An.* 1657, King of *Swede* invades *Holſtein &c.* before mentioned.

1659. The Swede aſſaults *Copenhagen*, is repulſed with great loſs. The Dane and his Confederates recover *Fuinen*, and other Iſlands, and overcome the Swede, *&c.* as before.

1660. Peace between them, whereby the Swede obtains *Scandy*, *Hallandt* and *Blecking* from the Dane for ever.

This year was made the greateſt mutation in the Kingdom of *Denmark*; The King made abſolute and ſupream Lord, which depended before on the Senate of the kingdom, and as it were redeem'd from the ſervitude of the Nobles. The Nobles loſe all their Priviledges, and the Crown made hereditary to both ſexes, which before depended on Election; And all this by the States of the kingdom conferred on him, partly for his conſtancy and firm adhering to them in Perſon during all the Siege of *Copenhagen*, as well as for other Reaſons of State and Inconveniences, made more evident and ſenſible by thoſe Wars.

1661. *Norway* ſwears homage and fealty to the Hereditary Prince.

1663. A Plot and Conſpiracy diſcovered againſt the King of *Denmark*. Afterwards in the late Wars between *England* and *Holland*, the Dane confederates with *Holland*. But we haſten to *France*.

The Foundation and Revolutions of the preſent State of France.

1. There have been three Races or Lines of the Kings of *France*, the *Merovinian*, *Carolinian*, and *Capetine* or *Saxon* Line.

2. *Pepin Maire* of the Kings Palace, a place of vaſt power and priviledge, and Father of *Charles the Great*, depoſed *Childerick*

derick the laſt of the *Merovignian* Line, the Pope approving thereof, and confirming it. To whom ſucceeded *Charles the Great*, about the year 770, King of *France*, and after large Conqueſts, crowned Emperor of *Germany* by the Pope, *Anno* 800, which the Pope ever ſince pretends to be his Gift.

3. About the year 988. *Hugh Capet* Earl of *Paris*, a place of ſomething the like power with that of *Maire* formerly, outed the *Caroline* Family.

4. This *Capetine* Race has gone in three Families. Firſt, in a direct Line till 1328. Then in the Houſe of *Valois*, till *Henry the 4th* of the Houſe of *Bourbon*, *an.* 1589. And ever ſince under *Lewis the 13th* & *14th* in the ſame Houſe. For *Henry the 3d*, the laſt of the *Valoiſes*, created king of *Poland*, fled privily thence, upon the death of his Brother *Charles the 9th*, King of *France*, and ſucceeded him thereupon. *Anno* 1574 makes war againſt the *Hugonites*, (then in Arms upon the horrid Maſſacres not long before committed upon them) and makes a new League with the *Guiſes*, called the *Holy League*, to root out the *Hugonots*.

For about this time there had been Commotions and Wars for Religion and Self-defence, upon the growth of *Calvin's* Doctrine and Reformation; and the Kingdom became divided into two Factions, partly Eccleſiaſtick, the *Catholicks* and *Hugonots*; and partly Civil, the Duke of *Montmorrency*, or *Conde*, (that is the *Bourbons*) and the Duke of *Guiſe*, (that is of *Lorrain*, of the Race of *Charles the Great*.) Hence ſharp Wars. The *Bourbons* ſide with the *Hugonots*, The *Guiſes* with the *Catholicks*; (which was called the *Holy League*.)

In the mean while the *Guiſes* upon theſe occaſions ſtudied to exclude the Houſe of *Bourbon* underhand, viz. *Henry the 4th* King of *Navar*, and next of kin to this King and Houſe, (as inclining to the *Hugonets*) from ſucceſſion, and to ſet up themſelves, ruling the king as they pleaſed.

Who at laſt ſeeing himſelf abuſed, and deſigns upon him

through

through the power and favour of the *Catholicks* to the *Guiſes*, the Head and Ringleaders of them, ſides with the *Hugonites*, or they with him, beſieges *Paris*, which they had ſeiz'd on; but was there ſtabb'd by a Monk, made uſe of by the *Guiſans* and that Faction, *an.* 1589. and ſo the Family of the *Valois* ended, and the *Bourbons* ſucceeds, Namely

Henry the 4th, next Heir Male, King of *Navar*, who continues War againſt the Leaguiſts, who ſtrongly oppos'd him; but he greatly breaks them, till at laſt ſeeing Religion the only hindrance to his quiet ſettlement in that Crown, and the quite ruining of that *League* againſt him, was prevail'd on to turn *Catholick*, and ſo eſtabliſh'd the preſent Houſe of *Bourbon*, and granted good terms to the *Proteſtants*, but was afterwards ſtabb'd by *Ravillac*, of the Romiſh and Jeſuitical Faction.

The firſt occaſion (as was hinted) of theſe Troubles was the Maſſacre at *Merindal*, *Anno* 1545. but ſpecially the great Maſſacre at *Paris*, and thereupon preſently throughout the whole kingdom, *an.* 1572. from which time the *Holy League* began; Which was a Sacred Confederation of the Pope, king of *Spain*, and Duke of *Guiſe*, for the Catholick Religion, and to root out Hereticks. And to that end, to ſet up ſome more Catholick and zealouſly affected and engaged King and Intereſt, either the King of *Spain*, or Duke of *Guiſe* of the Family of *Lorrain*, deſcended from *Charles the great*, on whom the Pope pretends to have beſtowed no leſs than the Roman Empire upon its ruine; and the kingdom of *France* upon its alienation to *Pepin* his Father.

Lewis the 13*th* his Son ſucceeded 1610, the moſt abſolute King of *France* ſince *Charles the Great:* For he reduc'd the Proteſtants to his obedience, and all the Forts and Caſtles held by them, to the number of three hundred, diminiſhes the Liberty of Religion granted by *Henry the fourth* by Decree, ordering that all the Proteſtants ſhould be in all things equal with the Catholicks, and enjoy the ſame Priviledges and Immuni-

ties

ties. In which War the Siege of *Rochel* was most famous, where all the Art of War was shewn: *Anno* 1628. taken, and its Walls demolished.

Cardinal *Richlieu* was his chief Counsellor and Minister of State; under whom he brings all *France* into one entire body and state; yet Liberty of Religion by agreement continued to the Protestants. And from that time bent all his Force against *Spain* and House of *Austria* then encreasing.

So by the Conduct of *Richlieu*, accomplish'd great things in *Italy*, *Germany*, *Spain* and *Flanders*, as well as his own Kingdom. So that by the peace at *Munster* between both Emperor and *Spain*, all *Alsatia* was added to *France*, and the strongest places on this side the *Rhine*, and a good part of *Flanders*, &c. whereby *France* recovered the bounds as it were of ancient *Gaul*. The Dukedom of *Lorraine* also during the *German* wars was put into the protection of *France*, about the restoring of which there has been some difficulties of late, or demurres.

An. 1642. *Lewis the* 14*th*, four years old succeeds, in whose minority the Queen Mother managed affairs with Cardinal *Mazarine* a stranger, which stirred the envy and hatred of the French against him.

1650. The discontented Princes are imprisoned, which causes intestine commotions, the Prince of *Conde* chief.

1651. They are freed. *Mazarin* driven out of *Paris* and banished. But, the King entering his 14th year, recalled. *Conde* arms against the King.

1652. At *Mazarin*'s return, new Civil Discords revive. But the Cardinal outdoes them, and becomes more potent and glorious. Prince of *Conde* takes the Spaniards part in *Flanders*. Afterwards *Mazarine* made Peace with *England*.

1660. The Wars between *France* and *Spain* for twenty six years ended, and Peace made. The Kings marriage with *Spains Infanta* follows; by *Mazarin*'s and *De Haro*'s means. Which has since occasioned the late War in *Flanders*. *Conde*

reconcil'd to the King, and restor'd. Since which the Protestants never in lower condition, nor more under the hatches; and have lost more by this Peace, then ever they did by their own Wares. *Aurange* taken into the Kings protection, and unwalled.

1661. Duke of *Orleans* the Kings Brother, Marries the Princesse of *England*. The Duke of *Lorraine* sells his Provinces to the King of *France*, his Nephew dissenting. The rest since are fresh in memory. Namely the Political and Civil death as it were of the Protestants since the General Peace 1660, and since this last Peace also. The Wars with *England*, *France* confederating with *Holland*; or rather poizing the lighter Ballance, or weaker side. The Comprehension of the Jansenists, and the four Jansenian Bishops, with the chief thereof, Doctor *Arnaud*, within the Bounds of the Romish Church. Marshal *Turein* turn'd Catholick. So that *France* is like to be one entire Body of Catholicks, which no doubt is one main design on foot of the Pope and Jesuites, who by strange and unobserved artifices sway Princes, and their grand Ministers of State, &c.

The Foundation and Revolutions of Spain *and* Portugal.

After the breaking of the Roman Empire, there was a Kingdom founded over all *Spain* and *Portugal* by the *West Goths*, coming out of *Italy*.

This Kingdom was destroyed afterwards by the *Moors* and *Saracens*.

The *Goths* began soon after to revive again, and to erect several lesser Kingdoms, by degrees as they could; which in time were variously united and disunited again, and perpetual Wars with one another.

The grand division at last was into the kingdom of the *Moors* and of the Christians, or *Goths*. The

The *Moors* Kingdom in the end fixed only in *Andaluſia*, or moſt Southerly parts of *Spain*.

The Chriſtians became divided alſo in time into four chief Kingdoms, *Caſtile*, *Arragon*, *Navarre*, and *Portugal*; which could never unite till,

1. *Ferdinand* the Great, ſirnamed *the Catholick King of Arragon*, laid the Foundations of the laſt and greateſt Monarchy of *Spain*, by marriage with *Iſabel* Queen of *Caſtile*, &c. towards the year 1480. in which Race continued ever ſince.

Whereupon mighty things enſued: (1.) Perpetual Union betwixt thoſe two potent Kingdoms. (2.) The utter rooting out preſently thereupon the *Moors* and *Saracens* from the kingdom of *Andaluſia*; (who had held *Spain* more or leſs in ſubjection for ſeven hundred years) *Anno* 1492. Upon which they preſum'd to ſtile themſelves *King and Queen of Spain*, i.e. all *Spain*) to the prejudice of *Navarre* and *Portugal*, who were yet diſtinct Kingdoms. (3.) The ſeizing on the kingdom of *Navarre*, whereto belonged *Naples* and *Sicily*, &c. (4.) The diſcovery of the New World, *America*, the year 1492. After which they had the title of *Catholick* by the Pope, to the prejudice of all other Kingdoms. (5.) The marrying of their only Daughter and Heir to *Philip* the Emperors Son, Arch-duke of *Auſtria*, Prince of the Netherlands, thereby uniting thoſe great Eſtates; and laying the Foundation alſo for the preſent *Auſtrian* Greatneſs and Family, continued ever ſince, by ſo many intermarriages, between the Spaniſh and Imperial branches of that potent Family.

And thus the Spaniards firſt became conſiderable in the World, and a Terror to Neighbours; and ſuddenly look'd like the beginners of a fifth, or Univerſal Monarchy of the World, at leaſt the New-World:

Which they affected, firſt, in Title, Getting (1.) that of Catholick Kings, after they had uſurped that of Kings of *Spain*; as deſigned by the Pope for Univerſal or Catholick

Monarch, to promote the Catholick Cause, or Religion; to root out Hereticks, &c. which has been always their pretext, and which they have been alwayes zealous and mighty ſtickelers for. And (2) they have hereby claimed prerogative over all other Kings, and by pretext of their Title, have ever ſince look'd on themſelves as the Greateſt Monarchs of all the World; as indeed they had the greateſt Dominions. And this would have been a ſad ſtep to be the Head of Kingdoms, as the Pope was of the Church. And juſt ſuch beginnings had the Pope himſelf over all other Biſhops.

Secondly, by Arms. For there remained two kingdoms in *Spain*: *Portugal* and *Navarre*; both which they ſeize on. Firſt that of *Navarre*, and *Naples*, &c. Whence perpetuall Wars ever ſince with *France* in *Catalonia*, &c. For this Kingdom, which ſtill retains the Title, and by Arms continually requires the poſſeſſion: And then of *Portugal* by *Philip the 2d*, about ſixty years after, *viz.* about the 1560.

Thirdly, by Shipping and Sea-Forces, or Power at Sea; ſpecially afterwards with their Invincible Armado in 88, wherein were above thirty thouſand Souldiers, to joyn with as many out of the *Netherlands*. And again afterwards with as great Preparation againſt the *Hollanders*, (but to as little purpoſe too) in the year 1640; aiming at Superiority and Dominion of the Northern Seas, and conſequently of all the World. But the *Hollanders* and *Engliſh* were grown, by that time of the World, too big to do any good on them.

2. To *Ferdinand the Catholick* ſucceeds *Philip* Archduke of *Auſtria*, &c. before-mentioned, Son to *Maximilian* the Emperor, about 1504.

3. After whom comes *Charles the 5th*, *An.* 1516. king of *Spain*, Archduke of *Auſtria*; Duke of *Milan*, *Burgundy*, *Brabant*; Earl of *Catalonia*, *Flanders*, *Holland*, &c. and Emperor of the *Germans*; under whom the Monarchy of *Spain* grew towards its greateſt height;

He

He added the Realms of *Mexico* and *Peru*, the Dukedom of *Milan*, and several Estates in the *Netherlands*; Marched into *Africa*, possesses *Tunis*, and other parts thereby disposing Kingdoms there at his pleasure. But was at last soon outed of the Empire, as aforesaid, leaving *Spain*, and the *Netherlands*, and other Spanish Territories too.

4. His Son *Philip* the 2d. *An.* 1558. under whom this Kingdom recieved its utmost increase by *Portugal* and the *East Indies* therewith; and also its greatest decrease by the *Netherlands*.

For upon the death of *Sebastian* King of *Portugal*, slain in *Africa*, without Issue, appeared six chief Competitors for the Crown. Of all whom the Duke of *Braganza* had most right; but the King of *Spain*, notwithstanding all the help from *France* and *England*, got it. And so was the first of the *West-Goths* since the *Moors*, that obtain'd the Universal Monarchy of all *Spain*, and both the *East* and *West-Indies*; (besides the *Belgick* Provinces and other dominions in *Europe*;) in so much that they could brag that the Sun rose and set in their ground. So that now the whole bulk of his swelling titles was compleated, *viz.*

King of Spain, Castile, Leon, Arragon, Navar, Hierusalem, Naples, Sicily, Sardinia, Majorck and Minorck, and of the Isles and Continent of the Indies, and of the Main Ocean, King; Arch-Duke of Austria, Duke of Burgundy, Lorraine, Brabant, Lucenburg, Gelderland, and Milan; Earl of Hapsburg, Flanders, Artois, Henault, Holland, Zealand, &c. Marquess of the Sacred Empire; Lord of Friezland, Meckleburgh, Utricht, &c. Great Lord of Asia, and of Africa.

5. Which mighty Monarchy, labouring with its own weight, soon began to fall into peeces; (1) through exhausting of its people, and want of men by naval expeditions into both *Indies*; by many and long Wars; by ejecting the *Moors* and *Jews* before & afterwards, *&c.* by the Spanish Inquisition and grievous Taxes and oppressions of the Countrymen, and labourers.

2. By

(2) By wasting of its Riches and Wealth by Wars, and imprudence. (3) By loss of kingdoms and Provinces, as well as great defeats of its Armies, and *Armado's*. As namely the loss of the *Netherlands*, the Defeat in 88, the long Wars with the French, (who alwayes oppos'd this rising Monarchy on all sides) which brought lastly the revolt of *Portugal* and *Catalonia*; and so the loss of half their entire united Monarchy; besides the new conquests in *Flanders*, the last year, by the *French*; all which have made pretty wide gaps in those numerous swelling titles.

6. But this great Kingdom was chiefly impair'd by the Revolt of the *Netherlands*, and *Portugal*.

For this *Philip* in indeavouring to bring Tyrannick Government both Civil and Religious, specially the last; by the bloudy Inquisition; and to reduce them back again by force to the Church of *Rome*, from that Reformation of Religion, which was now every where begun (whereof he was a violent Enemy;) was by a great part of the Provinces confederate together, rejected from being their Prince, *An.* 1581. for seeing the Spaniards would bring in absolute domination, both over Soul and Body, they became desperate, to the death, declare him for a Tyrant, and perpetual Enemy; and by eighty years Wars brought the Spaniard to an open confession or conviction of his bad Politicks, for Force of Religion; and taught them, and the World too, if they will be taught, this Rule, *That a free Nation must be governed freely*.

For the Pride and Tyranny, specially in Religion, and the unmerciful Inquisition, fill'd all Christian People, with Hate and Terror of the Spaniards; specially these most concern'd. For by no more powerful argument did the Prince of *Orange* inflame the Netherlanders Spirits, than saying, That *These burn men alive for Religion*; which set them all on fire.

So ill does Force upon either mens Civil or Religious Liberties, conduce to establish Princes, where Subjects are once sensible of them.

And

And that Religion had a chief hand in theſe Revolutions, you muſt know that the main deſign then driven on by the Catholick Princes and Party, was the defence and propagation of that Religion, the Protector whereof the King of *Spain* vaunted to be, and the extirpation of Hereticks, and ſo to make the King of *Spain* Univerſal and abſolute, and truly and indeed Catholick, (at leaſt by ſome, *&c.*)

In ſuch ſort, that about 1560, *Charles the* 9*th*, king of *France*, with the Queen-Mother *Katherine* of *Medices* (a buſie and Imperious Queen) and *Iſabel* this king of *Spains* Wife, and the Duke of *Alva*, make a league, to joyne the Power and Policies of both Nations, to root out the new increaſing Hereticks; The *Hugonots* out of *France*, and the *Proteſtants* out of the *Low-Countries*, and *Germany*; and immediately enſued the *Holy League* in *France*, (wherein this King was a mighty ſtickler alſo) and then thoſe wars here.

So that he not only confederated with the *Leaguiſts* againſt the *Hugonots*; but alſo about the year 1580, (when the other would not do) endeavours alſo, upon the ſame account, to hinder the Reformation growing in his own Dominions, by bringing in the Inquiſition and arbitrary Government amongſt them, whereby he was wholly driven out of thoſe Provinces, confederating together for their Liberty and Priviledges.

And indeed, except mens Civil Liberties be firſt invaded, their Religious can hardly be.

To recover which Countries, they exhauſted all their ſtrength in vain for eighty years, till they were at laſt forc'd to a ſhameful ſubmiſſion in the Treaty of *Munſter* 1648. therein renouncing for ever all Right, *&c.* and treat with them and their Embaſſadors, as free and abſolute Soveraign Eſtates.

For by this time they had other Bones, that touch'd them nearer, to pick, and a greater Enemy to deal with; and a worſe and nearer Neighbour, which occaſioned the defection of *Portugal* and *Catalonia*.

For

For the *Portugueſe* in the year 1640; through *Richlieu's* Policy and Contrivance, revolt; and ſet up the Duke of *Braganza*, right Heir to the Crown; and the *Catalonians* turn to the Protection of *France*, the ſame year.

Thus *Spain* that had the four chief parts of the World, *Europe*, *Africa*, *Aſia* and *America*, and poſſeſt more Countries and People than all the ancient Monarchies put together, has been ſhrewdly and dangerouſly enfeebled in ſome of its principal Limbs, and never likely to recover its firſt ſtrength.

'Tis obſerved from the Story, that this Kingdom got its great increaſe by Marriages, but loſt alwayes by Arms. Three Marriages ſpecially enlarg'd it: 1. Of *Maximilian* the Emperor with the Heireſs of *Burgundy*, whereby all the Netherlands, or *Belgium*, came to the Houſe of *Auſtria*. 2. Of *Philip the firſt* the Emperor's Son, with the Daughter and Heireſs of *Spain*, (beſides the Marriage of *Ferdinand* with *Iſabel*) her Parents (which laid the firſt Foundation for *Spains* growth and greatneſs) thereby uniting *Auſtria*, *Belgium*, or the Netherlands and *Spain*, and of the Empire it ſelf under *Charles the 5th*, *Philip's* ſon. 3. Of this *Charles the 5th*, with the eldeſt Daughter and Heir of *Portugal*, whereby his Son *Philip the 2d* claimed and got that kingdom alſo; though againſt the fundamental Law thereof, that the Crown ſhould not go to an *Alien*, *&c.* But enough concerning the encreaſe and decreaſe of this mighty Monarchy.

7. *Philip the 3d* ſucceeds about the year 1500, and finding his Eſtates almoſt deſtroy'd by thoſe long and chargeable wars with *Holland*, *England*, *&c.* firſt makes peace with *England*, and afterwards a Twelve years Truce with the *Netherlands*.

Which done, he totally baniſhes all the new Chriſtians (i. e. all the *Moors* turn'd Chriſtians ere now) out of *Spain*, and afterwards was active for the Imperialiſts in the Proteſtant Wars of *Germany*.

8. *An.*

8. *An.* 1621. ſucceeded *Philip the* 4*th*, who got into his hands all the *Lower Palatinate*, from the Elector *Palatine* in thoſe Wars.

But loſt the whole Kingdom of *Portugal* and Province of *Catalonia*, before hinted; with many of the beſt Towns in *Flanders*, (not yet recovered from the power of the French) and ſome parts in *Italy*, *&c.* but many more loſt this laſt year, beſides, *&c.* To particularize the Times a little;

Anno 1578. *Sebaſtian* king of *Portugal*, helping *Mahomet* to recover the kingdom of *Fez* and *Morocco*, was ſlain in *Africa*; and ſo *Portugal* with all the Territories in *Africa*, and the *Eaſt-Indies*, fell to *Spain*, as before-mentioned.

An. 1581. The Netherlanders revolt.

1588. Their Invincible Armado beat by the Engliſh.

1604. *Spinola* takes *Oſtend*, and the Prince of Orange *Sluſe*.

1609. Twelve years Truce with *Spain*.

1621. Truce ended.

1625. *Breda* ſurrendred to *Spinola*: but retaken by *Hollanders*.

1629. The Hollanders intercept the whole Spaniſh Silver-Fleet, very rich, coming out of their Haven in the *Weſt-Indies* (*viz.* the Port of *Havan*) under Admiral *Hayne*.

1635. War renewed between *France* and *Spain*, which laſts for twenty years, till 1660, in *Flanders* and *Catalonia*. All which time various fortune, Sieges, Battels, and taking and loſing places.

1640. *Portugal* and *Catalonia* revolt.

The Great Spaniſh Armado beat by *Trump* in the Chanel, the ſame year.

1643. French beat the Spaniards in the bloody Battel of *Rocroy*.

1646. French take *Dunkirk*.

1648. Peace between *Spain* and *Netherlands*, after eighty years Wars.

1654. A Plot discovered against *Spaniards* in *Flanders*. The Duke of *Lorrain* sent prisoner into *Spain*. The *French* relieve *Arras*, with great victory and slaughter of *Spaniards*. French under Duke of *Guise* invade *Naples*, but repulsed.

1656. French besiege *Valentia*. Reliev'd, with great victory and slaughter of them.

1658. The *French* and *English* take *Dunkirk*. This delivered to the *English*. The *French* have *Graveling* and other places. *Jamaica* lost to the *English* th' year before, or more.

1659. *Mazarine* and *D' Haro* contrive Peace, and Marriage, and Interviews of both Kings. Duke of *Lorrain* released, returns into *France*. Sells his Provinces, which he hardly knew how to get from, to the French king, *An.* 1662. Peace between the two Crowns agreed 1660.

1660. *Spain* renews Preparations against *Portugal*.

1661. Spanish Armies move into *Portugal*. The next year, 1662, again invade *Portugal*, take several places. Queen of *Portugal* goes for *England*. *Tangier* delivered to the *English*.

1663. Spaniards like to gain *Portugal*; But beat notoriously at *Evora* in a most memorable Battel. Towns taken from the *Portugals* in the *East-Indies* by the *Hollanders*; viz. *Cauchin* and *Canamor*, &c. *Infanta* of *Spain* betroth'd to the Emperor; but departs not till 1666.

An. 1662. Queen-Mother of *Portugal* remov'd from Government, and the King administers.

Several Victories year after year against the Spaniards, by assistance of the English.

1664. King of *Spain* dies. Since which time, endeavours for Peace by Mediation of *England*, but not throughly effectual till 1668.

1666. King of *Portugal* married to a Princess of *France*.

1667. The King depos'd by his Brother and Subjects; who now rules as Regent, and marries the Queen, &c. And now Peace made with *Spain*, who owns it a kingdom, 1668.

The

The French invade *Flanders* in right of his Queens Dowry, and take many Territories. But Peace ſoon made, or rather but a making; for they cannot yet agree on't.

As for the Revolutions of *England*, they are better known generally to *Engliſh-men*, than can be in ſhort deſcribed.

Of the Foundations and Revolutions of the ſeven preſent chief Dukedoms, with the Archdukedom.

The Archdukedom of *Auſtria* was firſt a Marquiſate, then a Dukedom; Afterwards they were Kings of *Hungary* and *Bohemia:* Afterwards Emperors alſo, as ſtill at preſent. And therefore ſhall ſay nothing further thereof; ſave only that the Auſtrian Power has grown peculiarly by Marriages. Firſt, The Emperor *Maximilian the firſt*, obtain'd *Burgundy* and the *Netherlands*. *Philip* his ſon, *Spain* with its dependencies. And *Philip the 2d*, (by his father *Charles the 5th's* marriage) *Portugal* and all its dependencies, as before hinted.

Of the great Dukedom of Tuſcany *or* Florence.

The grand Dukedom of *Moſcovy* is now reckon'd an Empire. The great Dukedom of *Lituania* is ſubject to *Poland*. The great Dukedom of *Finland*, to *Swedeland*. There remains only one Soveraign Great Dukedom, and five Dukedoms. As for the Dukedoms of *Saxony* and *Bavaria*, they have the higher titles of Electorates.

The Great Dukedom of *Tuſcany* was anciently a Free-State: but never any more turbulent with Factions, and ſeveral forms of Government in the State; and moſt commonly between the Nobles and Commons: till at laſt when there was no end of theſe Contentions, the People prevailed againſt the Nobles.

Among the Commons, the *Medices*, princely Merchants, were chief Adversaries of the Nobles, and highly in favour with the People. So that about the year 1410 *John de Medices* maintaining their Liberty, was so advanced, that he not only got a great party; but almost a Soveraignty in the City.

About the year 1433, it began to be changed into a Monarchy, or single person. By *Cosmo* his Son, called Father of the Country. The occasion was the faction of the Nobles against the *Medices*, who by an unjust Judgement banish *Cosmo*; but recalled again the next year by the Commons, and constituted in a manner Prince of the whole Commonwealth, as the Father of his Country, saving stil the Liberty of the City.

His Son by the same moderation and favour of the people, (which yet continued,) obtained in like manner the principality, notwithstanding all the opposition of the Nobles; to suppress which, took up all his Son and successors time also.

At length, but too late, the people fearing to be made hereditary to this powerful Family, chose another eminent Person: But he knowing and considering the fickleness and unconstancy of the Multitude, that new Houses as they are soon in, so as soon out of their favour, confers all his interest upon the *Medices* again; as a potent Family that had long governed the City. Against whom another faction conspir'd; but without effect. And now they seek more firmly to establish themselves.

For about 1494. for clandestine transactions with the King of *France*, (come into *Italy*) without the Magistrates, they were ejected as Enemies of their Country, but restor'd again through the Popes means, by the King of *Spain* and *Naples*, 1512.

But afterwards *Rome* being taken, and the Pope himself (who was of this Family) by *Charles the fifth*, Emperor, King of *Spain*, *Naples*, &c. the Florentines recover their ancient Liberty again by the help of the *French*. The Pope to revenge this affront transacts a Peace and Accommodation with the Emperor,

Emperor on this condition, that he ſhould reſtore *Florence* to the *Medices*, which after two years Siege and reſiſtance was recovered againſt the French, *An.* 1530. by the ſaid *Charles*; who creates *Alexander di Medices* firſt Duke thereof; who built a Cittadel to aw the People. *Catharine di Medices* Queen of *France* was his ſiſter.

Coſmo his ſucceſſor, 1537, extends the Dukedom far through *Italy*, and by his great wiſedom and proweſs ſways the affairs of *Italy*; and 1569. was Crowned in the Court of *Rome*, by the Pope, firſt King of *Tuſcany*; but, the better to pacifie the Emperor, (who pretended it to be his right to create Kings and Dukes) it was turned into that of *Great Duke* only; adding thereby only the title of *Great*; and ſo has continued in this Family ever ſince.

Of Savoy.

Savoy lies between *Italy*, *France*, and *Switzerland*, upon *Germany*, *&c.*

Becoming a part of the Kingdom of *Burgundy* (after the breaking of the Roman Empire,) paſſed with that falling Kingdom to the Empire of the Germans, about the year 990. In the diſtractions whereof, the ſeveral provincial Earls and Governours for the Emperors, ſeizing on their ſeveral Provinces, there aroſe thereout the great Eſtates of *Sovoy*, *Provence*, *Breſſe*, the Commonwealth of the *Switzers*, and the *Griſons*, *&c.*

In the year 999. *Beroald* of *Saxony*, forc'd to flee out of *Germany*, for killing the Emperor, his Uncle's Wife for Adultery: with the conſent of the King of *Burgundy*, then deprived thereof, made himſelf Earl of *Savoy*.

La Breſſe in *France*, was by Marriage, added thereto, 1285. And 1363. the principality of *Piedmont*, and ſo they become Princes of *Piedmont* and Earls of *Nize*.

Amadé

Amadeé the 8th. By the Emperor in the Councel of *Conſtance* is created firſt Duke thereof, *An.* 1414.

An. 1536. the then Duke was ſpoyled of all his Eſtates by the King of *France*: But upon Peace made by their ſucceſſors afterwards, reſtored again, 1558.

Afterwards by Marriage they were ally'd and dependel much upon *Spain*. But *Amadeé Victorio* marrying the Daughter of *Henry* the 4th, became ally'd to *France*, changed his dependences, and held more cloſe to the *French*.

1600. The Country of *Breſſe* was given to the *French*, for their pretentions to ſome other Eſtates.

His Son *Charles Emanuel* the 2d, left at three years old in the hands of his Mother, *an.* 1637. The French upon pretence of preſerving the Country for him, againſt the incrochments of the Spanyards their neighbours, in *Milan*, made themſelves Maſters of the greateſt part thereof; being the Wars then newly bégan between *France* and *Spain*. I ſuppoſe reſtored ſince in whole or in part.

An. 1662, the Duke of *Savoy* Perſecute's the *Waldenſes* in *Piedmont*, and bordering, *&c.* There is a perfect antipathy and contrariety betwixt thoſe of *Savoy* and *Piemont*.

An. 1664, or 63, he further perſecutes the *Waldenſes* or Proteſtants, who reſiſt ſtoutly and defend themſelves by War, through aſſiſtance of Neighbours, and go arm'd to their work and Harveſt. At laſt Peace ſoon made *&c.*

Of Lorrain.

Lorrain lies between *Germany* and *France*; of ſmall compaſs now, not above 100 miles long, and ſixty or ſeventy broad: but formerly a large and potent Kingdom (after the diviſion and breaking of the Roman Empire) undergoing various fortunes, ſharings, and partitions between the Emperor and French. At laſt the Emperors conquer'd it from the French. At length

length, *An.* 981. This part now remaining, (and ſomething more) was given by the Emperor to his Couſin *Charles* (a ſecond Son) of *France*, (and afterwards Heir to the Crown, had he not been outed by *Hugh Capet*) and made Duke thereof.

An. 1078. By Marriage it came to *Godfry* of *Bologn*, afterwards King of *Jeruſalem*; as alſo his Brother *Baldwin*; Duke of *Lorrein* firſt in his ſtead; then alſo King of *Jeruſalem*: upon whoſe abſence, it fell to their Nephew, (who obtained it of the Emperor) Earl of *Limburg*, and ſo came to the Limburgers.

An. 1430. It came to *René* Duke of *Anjou*, and King of *Naples*, of which outed by the King of *Arragon*, and making the King of *France* Heir to the other, leaves only *Lorrein* to his Son.

An. 1473. For want of Heirs Male, it came to the Earls of *Vaudemont* by the Mothers ſide; where it continues ſtill.

About 1100, the reſt of *Brabant* (till then a part) was torn from it by ſeveral, upon their abſence in the holy War.

An. 1329. The Earldom of *Guiſe* was added, whence that potent Family of the Dukes of *Guiſes*, who being head of the holy League pretended to the Crown of *France* againſt *Henry* the 4th, as an Heretick, and therefore incapable, *&c.* (ſince which the Catholicks of France will have none but Catholicks to be capable to have or hold the Crown of France, and that they are no longer his Subjects bound to obedience, than that he's Catholick: yet this is but vulgar opinion bred amongſt them ever ſince; but no conſtitution) *Henry* the 3d, who was yet of the League, perceiving, and at length ſenſible of the *Guiſes* ambition and practices for the Crown, even againſt himſelf, *&c.* ſends for the two Brothers to his Court at *Blois*, and there commands them to be ſlain in his Chamber in his preſence; which fact ſo enraged thoſe of the League, that he was glad of the aſſiſtance of the *Hugonots*, and to ſide with them. But excommunicated thereupon by the Pope: yet *Henry the 4th*, after he had broke the neck of the League; yet to be

be ſetled ſecure in the Kingdom againſt this faction, was by the practices of ſome won over to Popery, (though himſelf likewiſe before excommunicate by the Pope) the better to be univerſally own'd and received as King, who would hardly have any but a Catholick. Such is the Zeal of People on all ſides about Religion when it is not according to knowledge. And this is to this day rooted in the generality of *France*, which may be one reaſon to make the King carry ſo high an hand over the Porteſtants; the better to pleaſe his Catholick ſubjects under all his Exactions, and to oblige them to his deſigns, *&c.* and bind them by Religion in oppoſing the contrary, than faſter to himſelf.

An. 1630. The Duke of *Lorrain* ingaging in the Wars of *Germany* for the Emperor, loſt a great part to the *Swede*. And the King of *France* picking a quarrel with him, at the ſame time deprived him of the Dutchy of *Barre*; and falling into *Lorrain* with a puiſſant Army, when the *Suedes* were there, compell'd him to put into his hands and protection his chief City, *Nantz*, and by conſequence all the reſt of his Eſtates, *An.* 1633. and never ſince could be reſtor'd.

Since the general Peace with *Spain* 1660, he ſold (per force) his Eſtates, or the beſt part to the King of *France*; his Nephew diſſenting. Nor has much left: yet now makes War with the *Palatine*, and is too hard for him hitherto.

Of the Dukedom of Holſtein.

Holſtein was part anciently of the great Dukedom of *Saxony*. *Lotharius* Emperor and Duke of *Saxony*, gives it to the Earl of *Schumburg*, with the title of Earl thereof, *An.* 1114.

The King of *Denmark*, by his Mothers ſide, ſucceeds *An.* 1459. Inlarged with *Ditmarſh* by the Emperor, and made a Dukedom. 1474.

An.

An. 1500. *Ditmarſh* recovers its liberty from the *Dane*, ſubdued again by the *Dane*, *an.* 1559.

An. 1560. It was given by the King of *Denmark* to his Brother, *viz.* the Title and a good part of the Country, who governed it interchangably with the King in their ſeveral Turns.

An. 1580. It came under the protection of the *Danes*, and performed homage by a perpetual League with the *Danes*.

Iſſue Male failing of theſe Dukes, the Title was conferred afterwards on the then another King of *Danes* Brother, where it continues.

Of late aroſe a controverſie between the King of *Denmark* and the Dukes of *Holſtein* about ſome places, but compoſed in the late Swediſh Daniſh-War. For in the Peace at *Rotſchild* between the two Kings 1658, the Dukes of *Holſtein* are made abſolute Princes, exempt from all homage or ſubjection to the *Dane*; But the *Dane* in the ſecond tranſaction of that Peace, (it being broken before fully ended betwixt them) oppoſed it; But at laſt the Buſineſs was compoſed.

The King of *Swede*, *Charles Guſtavus Adolphus*, had married the eldeſt Daughter of *Holſtein*, *an.* 1654. that ſame year he was made King.

Of the Commonwealths; and firſt of the United-Provinces.

The Tyranny of the Spanyard was the occaſion of this Commonwealth, as aforeſaid.

The end of which Tyranny was to ſuppreſs the growing Reformation of Religion, and by force to reduce them back to the Church of *Rome*. To which end *Philip the* 2*d.* tranſported with Catholick Zeal, invades not only their Religious, but Civil Liberties: (without which little good was to be

hoped for againſt their Religious) and by this twofold Tyranny, endeavours abſolute Dominion over them.

The Religious Tyranny was chiefly the Inquiſition, and more Epiſcopal Sees and Courts. The Civil, was in many reſpects: But their cheif Prerogative was, that if the Prince by violence or wrong, did infringe any of the ſaid Charters and Franchiſes, the people after declaration thereof made, might go to election of a new Prince.

King *Philip* was ſo Zealous in the Cauſe of the Romiſh Church, that 'tis thought that his eldeſt Son, was put to death, with his conſent, in the Inquiſition Houſe, for ſeeming favourably inclined to the *Low-Country-Hereticks*, as the Spaniards called them.

At length when they could no longer endure the Spaniſh Tyranny, they begin to vindicate their Liberties and Priviledges by Arms, under the Prince of *Orange*, about 1568, which laſted eighty years, till 1648. during which time, it became the School of War for all great Captains and Warriours. The King of *Suede*, *Guſtavus Adolphus*, is ſaid to have exerciſed Incognito, as a common Souldier, under the Prince of *Orange*.

The firſt Province was *Holland*, about 1570. and others afterwards. *An.* 1579. A Confederation is firſt made at *Utricht* of perpetual Union and League by certain Laws and Conditions, againſt the Spanyard. And *An.* 1581. they declare by writing directed to all People, that *Ppilip* of *Spain* was fallen from the Government; and take a new Oath, which bound them never to return to the Spaniſh obedience. But you muſt know firſt, that after intolerable perſecutions of the *Lutherans*, (in ſuch ſort, that within fourty years an 100000 had been deſtroy'd and more) the Nobility exhibited their humble petition, *an.* 1566. whereupon they were nicknam'd *Beggars*, which Title they accounted their Honour, and take the Arms of Beggars upon their Cloaths, with this Symbole, *True to the King to the very Bag.*

The

The ſame year the commom people roſe every where in Tumult, and with their Arms frequented Sermons in all places, and practiſing force againſt Churches and Temples, broke in pieces Statues and Images, *&c.* And ſo the War began. And at length, as has been hinted, abjure all fidelity and obedience for ever ſolemnly to the King of *Spain*; and reſolve to die, and undergo any death, rather then yeeld; and never to have any Peace or Reconciliation, ſo long as he made the leaſt pretence of Right to this Commonwealth; (which after eighty years, they forced him ſolemnly to renounce) and with ſo much Arder, Zeal, and Confidence, that they had rather all *Holland* and *Zealand* ſhould be ſunk in the Sea under Water, then again ſubmit to the power of the *Spanyard*. The *Hugonots* in *France* much about the ſame time, upon *Henry the 4ths* turning Catholick, took another courſe, and agreed upon Terms, which have been but ever ſince a breaking.

This done, according to their Rights and Priviledges, they go to elect a new Prince; and ſeeing the Spaniard too hard for them, they ſeek the protection of ſtrangers, and had rather indure any Maſter then the Spanyard. Firſt the Arch-Duke, the Emperors Brother. Then the Duke of *Anjou*, Brother to *Henry the 3d.* King of *France*, *An.* 1582.

The Prince of *Orange* being ſtabb'd at *Delph* by a Monck, *An.* 1584. they ſue to *Henry the 3d.* who was too buſie at Home with the holy League, *&c.* to take care of ſtrangers. And therefore 1588, ſeek to Queen *Elizabeth*, as diſtreſſed States; and ſhe of the ſame reformed Religion too. Who refuſes the Government: but ſends relief, by an Army under the Earl of *Leiceſter*; with Cautionary Towns put into his Hands.

Hereupon growing proſperous, But jealous of the Earl, they reſolve to govern and eſtabliſh the Commonwealth among themſelves, ſo that the *Hollanders* chuſe Prince *Maurice*, and the *Friezlanders* Prince *William*, Earls of *Naſſaw*, for Go-

vernours and Captain Generals, by whose conduct and conquests, the seven Provinces were wholly vindicated from the Spaniard, and reduced into one intire Body of Commonwealth, *An.* 1594. And afterwards so prospered and succeeded, that before they would hearken to any treaty or accommodation, they forc'd the Spaniard to this conclusion, to treat with them as a Free-State, in the year 1609. and then made a twelve years truce only. And 1621. renew the War again, but not so hot as at first, *&c.* till the Treaty of *Munster* 1648. whereby the Spaniard renounces all pretensions for ever, and acknowledges them for a Free-State, & only dependant on God. A War so shamefully begun, and (after fourscore years) so shamefully ended; in a Glorious and Eternal Peace made with them for ever.

Liberty of Religion, according to the Laws of their first Union at *Utrecht* 1579, was the foundation, and has been, and is, the preservation of this Commonwealth.

The Reformed Religion *Protestant* (or *Calvins*) was publickly established. The *Anabaptists*, or *Mennonites* and others, had their publick Temples or Congregations. Only *Papists*, (and *Socinians* since) for reason of State were forbid the publick exercise of Religion, to this Day; as disturbing the Peace.

Though the War was Civil, and for their Civil rights directly, (as knowing well they could not violate and invade their Religious, without violating and invading these first) yet the end, motive, and occasion principally was Religion, (and upon that account, and indirectly Religious) on both sides. Zeal for Religion on both sides, moved both to contend for their pretended civil rights and claims. And so 'twas not a War for Religion, but as they say, a Defensive War only, for their Civil Rights and Liberties, though in order, & subserviency to Religion. And yet there was at the same time more Papists, then Protestants (then called Lutherans at first) in these Countries.

They

They indulge Liberty of Religion, with which their State begins and ſtands. But Trade and Riches has almoſt eaten out Pure Religion.

For other particulars, the chief are hinted before under *Spain, &c.* and we muſt be ſhort.

An. 1662. War between *England* and *Holland*: 1653. a great Sea fight. The Hollanders are beat. Peace made 1654.

An. 1652. The King of *France*, and *Holland* make a ſtrict League; having made a new League alſo before with the King of *England*, after his reſtoration. But a breach ſoon aroſe, *&c.*

Of the Republick of the Switzers.

Theſe Countries lie bordering upon *Germany*, *Savoy*, *&c.*

Upon the fall of the Roman Empire, after various Fortunes and Maſters, coming under the poſſeſſion and power of the *Auſtrian* Family, and Emperors thereof afterwards, and overburdened by the Tyranny of the *Auſtrian* Governors, and Lords ſent amongſt them, and their incroachments upon their Liberties, and ſo weary of them, and finding an opportuinty, amidſt the diſtractions of the Empire by the Pope, *&c.*

The *Swiſſe* conſtitute a Confederate Republick, (*i.e.* contract an offenſive and defenſive League amongſt themſelves, for defence of their Liberties) Begun 1305, but not finiſhed till 1511. For when they did endeavour by force, to make them, of a free Nation of the Empire, the Auſtrian's own proper Subjects, and to bring in Arbitrary Government, by force alſo they oppoſed.

Firſt three Ruſticks or chief Country men made a League amongſt themſelves of expelling Tyrants, whereof each brought his Town or Village into Society. The reſt came by degrees afterward ſucceſſively; til in the end after two hundred years from the firſt beginning of their League, to the finiſhing

them,

them, they amounted to the preſent number of thirteen *Cantons*, or diſtinct Parts and Corporations. Beſides ſeveral other Towns & States, without the bounds of their Commonwealth, alſo joyn'd and comparted together with them, for common defence and ſafety.

And becoming Invincible in innumerable Battels and Victories at the firſt, forreign Enemies durſt never attempt them more. But ſince, frequent Civil Wars amongſt themſelves; but never to break their firſt Confederacy, but ſtill friends again.

Their Confederacy and Liberty was confirmed and allowed afterwards by the Emperor, *Lewis* the fourth, of *Bavaria*, for adhering to him againſt the faction of *Auſtria* for the Empire at the ſame time.

After their forementioned Victories, and Valour ſhewn in thoſe Battels & Wars eminently, becoming renowned for Souldiers, the French King takes them into penſion in his Wars, (who became likewiſe a member of their Corporation) which being afterward denied, they ſerve the Pope, who ſtiled them *Defenders of the Church*, *An.* 1510. The King of *France* thinks it beſt to take them again into penſion, 1522. upon very advantagious terms to themſelves, and as burdenſome to him. They became Mercenary alſo to other Princes. Any might have them for their Mony. Hence reproached for a Mercenary Nation, truſted by none. But the King of *France* bid higheſt for them. And at this day they are in all Armies and Wars.

Since that agreement, they obtained alſo ſixteen hundred to be of the French Gaard; the King preferring them for their Fame and Renown. At laſt upon the differences of Religion, they became divided alſo in penſion. The Popiſh Cantons taking penſion of the Pope and King of *Spain*; the Proteſtants of *France*; and the mixt of both; and all of the *Venetians*. There was not long ſince, ſome difficulties about their Penſion and Agreements, *&c.* They ſent Embaſſadours to the preſent

French

French King; who magnificently received them; and things composed, *&c.* An Army consisting of *Swisse* Foot, and French Horse; is accounted of all the most excellent.

About 1516. *Zuinglius*, a Canon of the Church, begins the Reformation of Religion here at *Zurich*, as *Luther* had before with good success in *Germany*. Whom followed those of *Bern* and *Basil*, *&c.* (to the number of four) in whole; and two other Cantons in part, which to this day remain mixt of both. Those of *Lucern*, and the rest, to the number of seven, remain wholly Papists. *Geneva* also soon after followed those of the Reformed, under *Farel* and *Calvin*.

So that now this Common-wealth became divided into two factions, and thence broke out into cruel Wars, between *Zurich* and the Romish *Cantons*. The Protestants at the beginning are worsted. *Zuinglius* himself Slain in the head of the Battel, 1531; his heart remaining whole (like *Cranmers*) in the midst of the Fire, untouched, as is said, after all the rest consumed to Ashes.

At last after various successes and defeats on both sides, they agree the business upon this condition, That every one should imbrace what Religion they liked, and force be offered to none for Religion: but that the ancient first League should be inviolably and religiously kept and observed. And so indulging each other the free exercise of their Religion, they break not League for that matter, nor ever have to this day, till lately; notwithstanding any Civil Wars of Religion or State, that have since happened. Being it seems pretty equally poiz'd and ballanced on both sides.

But here it will not be amiss to note that these two, *Zuinglius* and *Luther*, went two several waies, specially in point of consubstantiation, or real presence.

Hence the Protestants became divided in *Germany* into *Lutherans* and *Zuinglians*, afterwards called *Reformed*. And the Names of *ubiquitarians* and *Sacramentarians* every where break-

break forth, as has been hinted before, under *Germany*, &c.

Calvin afterwards riſing in the place and ſtead of *Zuinglius* at *Geneva*, added ſome Tenents about Predeſtination, Free-will, Univerſall Grace, and Perſeverance in Faith, which further heightened and aggravated the Differences betwixt them.

About theſe aroſe afterwards in *Holland* great contentions with the *Arminians*, which cauſed the General Synod at *Dort* againſt them, *An.* 1618. &c.

But to return to *Germany*. Between theſe two Religions of the Proteſtants aroſe grievous diſcords, not only Theological but Political. For that many would exclude the *Calviniſts* or Reform'd, from the Peace of Religion agreed on at firſt by the Auguſtian Confeſſion at *Ausburgh*, and baniſh them out of *Germany*. Whence thoſe violent Tumults of *Ausburg* in the Aſſemblies, or Meetings of the States, againſt the Elector Palatine 1560. and again againſt the ſucceeding Palatine Elector, 1590. and of *Lipſia* and *Brunſwick*, 1595. And this might be one reaſon perhaps of the Elector, the Duke of *Saxony's* ſiding at firſt with the Emperour againſt the *Palatine*, in the Bohemian-German Wars, about the year 1619. the Palatine being head of the *Calviniſts* or Reform'd, and then alſo the chief of the Electoral Princes, and the Duke of *Saxony* of the *Lutherans*. But afterwards fearing the Emperors prevailing and greatneſs, (who had ejected the Palatine) and the coming in thereupon of *Guſtavus Adolphus* in defence of the German Princes Liberties, the Elector of *Saxony* convocates all the Proteſtant Princes at *Lipſia*, *an.* 1630. where they concluded of a defenſive League againſt the Emperor and Imperialiſts, and that Liberty was to be propagated and maintained by Arms. But after the King of *Swedes* death, &c. he deſerts them, and by himſelf alone injuriouſly agrees with the Emperor againſt the *Swede* and the reſt, &c. The conditions of which Peace others alſo accepted and agreed to; as before has been intimated.

In

In the end at the concluſion of theſe Wars of *Germany* by *Munſter* Treaty. 1648. This Political differance was reconciled, and they agreed and united into one common name of the *Auguſtan* Confeſſion at firſt made, in the beginning of the Reformation, as aforeſaid. The Theological differance ever ſince, both Princes and Divines at this day labour hard to compoſe; and 'tis hoped that a bridle will be put upon the Tongues and Pens of the Paſtors and Profeſſors, that they do not condemn, but tolerate one another mutually, and friendlily diſpute their controverſies amongſt themſelves. In *France* they have of late proceeded ſo far, as to allow and embrace communion with them, and in their Churches and Sacraments; (if they will) which made the Friers and Jeſuites write, that they might as well hold communion with them, and be reconciled to the Church of *Rome*; for that the *Conſubſtantiarians* was as far from the *Sacramentarians*, as the *Tranſubſtantiarions*: but ſufficiently anſwered. Yet the *Swedes* have this preſent year lately decreed and enacted by Law, for all to loſe their native freedom, that ſhall bring up their children in any other Religion, then the Lutheran. But to return to the *Switzers*.

This concord of Religion then made between them, laſted till 1654, when a new War kindled amongſt them again, for Religion, and the Proteſtants cruelly Murthered and Slaughter'd. For when ſome Families of the Canton of *Switzers*, and other Cantons had embraced the Goſpel, they cruelly put them to Death. This thoſe of *Zurick*, and *Berne* would not ſuffer. After long conteſtation, at laſt they come to Arms; and fierce War begins betwen thoſe of *Zurick* and *Lucern*, till at laſt the French King interpoſing (and *England*) this War was compoſed the ſame year; and the civil commotions for Religion begun, preſently ended; the Duke of *Savoy* likewiſe not only then, but ſince perſecuted the *Waldenſes* in *Piedmont*, as there has bin hinted, *&c.*

An. 1663. the Duke *Palatine* of *Newburg*, by his edict

commands all Proteſtant, Lutheran, or Reformed, out of his Dominions. The Elector of *Brandenburg* by way of retortion, in like manner, commands all Papiſts out of his. This ſhould have been noted there.

The laſt year upon Jealouſies of the great preparations of the King of *France*, againſt ſome Neighbouring Countries of the Empire, and his thriving Greatneſs, this Commonwealth raiſe an Army of fifty thouſand, which chiefly diverted him from his then intended deſignes.

The thirteen Cantons are *Switz*; *Uren Underwald*, firſt united. 1305. *Lucern* added 1332. *Zurich* and two others, 1352. *Bern*, 1353. *Friburg*, and another, 1481. Another and *Baſil*, 1581. and the two laſt, 1511. two hundred years from the firſt. Seven are Papiſt, as *Switz*, *Lucern*, *&c.* four Proteſtant, as *Zurich*, *Baſil*, *Bern*, *&c.* (*Bern* is of all the largeſt and moſt potent, *&c.*) and two mixt of Both.

Of Geneva.

The Soveraignty of this City, or Commonwealth was anciently in the Earls thereof at firſt Imperial Officers only: but at laſt the hæreditary Princes thereof.

Between theſe and the Biſhops, aroſe Controverſies for the abſolute Command. At laſt the Biſhops (being under the Pope, Powerful in thoſe dayes) obtained of the Emperor, to be ſole Princes thereof; free from all Taxes, and not accountable to any, but the Emperor. But to maintain it, they were fain to call in the Earl of *Savoy* then; who takes upon him, firſt as Protector of them only; but afterwards as Lord in chief. Whence his pretence to it ſtill. And in this Sate it ſtood, till the year 1528. the Biſhop being their immediate Lord, under him as ſupream.

But then Religion being altered in the Canton of *Bern* adjoyning by *Zuinglius*, *&c.* *Viret* and *Farellus*, indeavour it in *Geneva* alſo. But the Biſhop and Clergy oppoſſing it, by Perſecution,

ſecution, Violence, and Tyranny, the People defend themſelves, and their priviledges, and by force expel the Biſhop and his Clergy. And though the Biſhop made many fair overtures, yet would they never harken to any accommodation, nor ever admit him again; and ſo changed the Government of the ſtate alſo; diſclaiming all allegiance both to Duke and Biſhop; and ſtanding on their own Liberty, as a free Commonwealth, like their Neighbour Canton, who had ſped ſo well under theirs.

Calvin afterwards, *An.* 1536. confirm'd them in theſe beginnings, made them abjure the Pope, and never more to admite their Biſhop, And then ſets up his Eccleſiaſtick Diſcipline, (called ſince Presbyterian, by the Form thereof by Presbyteries) and gets it ratified by the Senate, *An.* 1637. But the next year, with *Farel*, was banniſhed; but ſued to return again, which he would not, except they would oblige themſelves ſolemnly to his Form of Diſcipline; which upon better Conſideration, they condeſcended to, *An.* 1541. And ſo he returns, and his Diſcipline becoms eſtabliſhed. The Tithes converted to the uſe of the State; for Penſions for Miniſters, *&c.*

Afterwards comes *Beza*, and not only recommends it as convenient, but impoſes it as neceſſary, and of divine right; therein going farther and higher then *Calvin*. And ſo by theſe two chiefly it ſpreads it ſelf over all *France*, occaſioning afterwards thoſe grievous and lamentable Commotions and Troubles, before mentioned there, as it had done likewiſe by *Luther* in *Germany*. Which are not to be attributed to Religion, but the Luſts of men. For *whence come Wars and Fightings, Amulation, Strife* &c. *are they not from your Luſts?*

For the greater ſafety of their State, and preſervation of their Religion, they joyn'd themſelves in a conſtant and perpetual League with the Canton of *Bern*. *An.* 1528. communicating to each other the freedom of their ſeveral Cities;

and by that means reckon'd in ſome ſort of Commonwealth of the *Switzers*, from the very beginning.

An. 1589. The Duke of *Savoy* beſieg'd it; But they were aſſiſted by neighbouring Princes, and *States*, *&c.* ſo that he could do no good upon them.

Another time the Pope, French King, Spaniard, and Savoyard had deſigns upon it; But the Emperor then offered aſſiſtance Yea, ſometimes the Duke of *Savoy* has aſſiſted them againſt others, rather than they ſhould fall into any other hands then his own. *An.* 1602. The Duke of *Savoy* attempts *Geneva* by arms.

The Duke has of later years often threatned, and made preparation againſt them, but without effect. The King of *France* never throughly enough favouring his deſign; or elſe quite againſt it, *&c.* And ſo flouriſhes in Arts and Trade, more then Religion, which (as almoſt through all *France*) is become meerly formal; for which God is at this day purging, and fanning them in *France* or elſe quite rooting them out. they have retain'd only the firſt form of Doctrine and Godlineſs; but not the power thereof; peremtorily and ſtifly reſt in the firſt Reformation, and would never hearken of further progreſs, as the manner is of moſt Churches, that ſettle upon their old Lees once. Is it not ſeen even in *New-England* it ſelf, as well as, *&c*? from the very ſelf ſame ſpirit that drolls in the unlucky witty *Hudibras*; thinking ſtrange, that *Reformation ſhould be alwayes doing, and never done.*

As if Religion were intended,
For nothing elſe; but to be mended.

From hence no doubt was it, and a firm perſwaſion of the Divine Right of *Beza's* Government, as if they had already attained to the perfect form, that the French Synod at *Carrenton*, made a publick decree againſt the *Independency of Churches*, *&c. An.* 1644. whereas that form only is to be imbrac'd and preferr'd which upon all emerging circumſtances, conduces

duces moſt to the preſent Power of Religion, and Godlineſs. For that is Reformation; and not Form or Forms, though never ſo pure otherwiſe; for that very thing makes them Impure. Except what is plainly manifeſt out of *Scripture*, and to abide for ever. But we intend a ſhort Hiſtory, not Diſpute, *&c.*

Of the Commonwealth of Venice

The terrible noiſe of the *Huns* for the Conqueſt of *Italy*, and their expedition under *Attila* their King, occaſioned many Noble and Principal Families with their ſeveral retinues, to betake themſelves to theſe ſmall Iſlands and inacceſſible Marſhes of the *Adriatick Sea*; where they build for the time only, ſeveral habitations, *An.* 421. and finding themſelves ſafe and impregnable began to build Towns, and Cities, or Corporations. *An.* 452. Till in the end, *Aquileja* and the neighbouring Cities being deſtroyed by *Aquila*, and theſe Barbarians, *An.* 456, they then fled from all parts like Exiles hither, with a purpoſe and reſolution to ſettle; and ſo by the deſtruction of *Aquileja* takes ſuch increaſe, that it aſſumed the juſt form of a Commonwealth. For whom ſoever the *Hunnes*, *Goths*, and *Lombards* (the Nations that haraſs'd *Italy*) drove from the Continent, they preſently betake themſelves to *Venice*, (now begun to be ſo called, from the name of their Nation) as to an Haven of ſecurity.

They had firſt yearly Tribunes, according to the number of Iſlands into which their City was divided, for two hundred years, then ſucceeded Dukes, *An.* 697. but ſoon after changed into yearly Maſters of the Militia, which laſted but Six years, and returns to Dukes again; whoſe power at firſt was greater; but afterwards reſtrained to be meerly Titular.

Under this form it thriv'd exceedingly, and became exempted from all Juriſdiction, either to the Eaſt, or Weſt Empire,

pire, upon the diviſion of *Italy* made by *Charles* the great, betwixt himſelf, the Popes and the Eaſtern Emperor, and left wholly as a free State acknowledging no ſuperior. For *Pepin* King of *France*, Father of *Charles*, had invaded them, with a puiſſant Army, but was beat.

They then extend their Empire far and near by Sea and Land, through *Dalmatia*, *An.* 990. and become freed from all Tribute to the Conſtantinopolitan Emperor of the Eaſt; from whom at length they obtained it, and *Croatia* in full right. Afterwards *Corfu* and *Chius*, Iſlands. And from that time called themſelves Lords of all the *Adriatick* Sea; and that right confirmed by the Pope; *An.* 1177. for defending the Church ſtoutly againſt the Emperor. And from that time marry the Sea yearly with a Ring.

It got its greateſt increaſe about *An.* 1204. by the chief Iſlands of the *Mediterranean Sea*, *Candy* and divers other Places, And then ſpread it's Empire through the Continent of *Italy*, under pretext of freeing the Cities from Tyrants, and upon the diſtreſſes of their Neighbours for their aſſiſtance, *&c.*

An. 1207. The Genoeſe, a State grown powerful by Sea, contend with them for Soveraignty of the *Mediterranean*, by ſeven ſeveral Wars in order; vanquiſhed their fleet, and brought them on their knees, in ſo much that the Senate ſent them a blank Charter, and bid them write what conditions they pleaſed. And had utterly loſt all if the Enemy could have uſed his fortune with moderation. But the *Genoeſe* Admiral grown proud of his advantage, and inſolent with this great ſucceſs would have the City wholly at his diſpoſal: which made the City deſperate, and venturing laſt Stakes, beat them, purſue them Home, and utterly cruſhed them for ever after. For after many various ſucceſſes and events of War on both ſides, they got, *An.* 1381. the better of them abſolutely, & made them quiet, never daring afterwards to contend in War, but apply themſelvs wholly to Gain and Merchandize. Which

mif-

misfortunes were occaſioned principally by their own diviſions, and endleſs factions, at Home, as ſhall be touched on afterwards.

Being now Lords Paramount at Sea, they increaſe amain by Land, (as even now hinted) through the factions and diviſions of their Neighbouring States; whereby one piece or other is ſtill added, either Sold or Morgaged, or given, for their aſſiſtance. And ſo became poſſeſſed of innumerable places belonging to the Empire, the Pope, *Milan*, and Kingdom of *Naples*; working their greatneſs out of others ruines; which ſordid kind of Merchandiſe drew all the Princes of theſe parts afterwards to make War upon them, every one to recover by ſtrong hand, what they had extorted from them in their neceſſity.

Being therefore arrived to their greateſt height and power, after mighty Tempeſt of War, they begin to decline from about the year, 1500. For now all Europe conſpired to extinguiſh this Commonwealth: the Pope being chief Author. A League then is made between the Pope; Emperour, King of *France*, King of *Spain*, (wherein leſſer Princes joyn'd) at *Cambray* in the Netherlands, *An.* 1508. So ſecret and private, that they were oppreſſed before they underſtood it; and ſo were wholly almoſt overcome, and ſcarce had any thing left but their City; fell down at *Cæſar's* feet, and cry Peccavi. By which ſubmiſſion they out-live this confederacy, to ſee it deſolved; and thereupon eaſily recover again from each ſingle, what they had loſt to all; ſave *Naples* only. And have ever ſince thought it their wiſeſt courſe not to conquer, but to keep; and to become Mediators and Reconcilers, rather then Medlers, between differing Princes; And by privy Leagues, rather then open Wars do defend themſelves againſt the Emperor, and Houſe of *Auſtria*.

Their lateſt Enemies, and of this age have been the Pope, the Emperor, and above all the Turk. The Pope *An.* 1605. ex-

excommunicates the Commonwealth of *Venice* (1) Becauſe they would exclude all Eccleſiaſticks from Government (2) becauſe they would pay no penſion to the Court of *Rome*, and though good Catholicks, yet little cared for the Pope.

The occaſion was the difference between the State and the Churchmen. The Pope defended the Churchmen: and the *Venetians* their Laws, and the right of Majeſty. They arm againſt the Pope. the French and Spaniard ſtand lookers on; the French to quench, and the Spaniards to inflame the Fire. Only the Hollanders bring help to the State. And at laſt ended the Popes ridiculous War, but with perpetuall Baniſhment of the Jeſuites, for adhereing to the Pope, and would by no means be intreated to tolerate them in their Territories; till ten years ſince through neceſſities of the *Turks* Wars, and for favour of the late Pope, they were reſtored again, but on ſtrict conditions, *&c.* Theſe Jeſuites were once alſo expell'd out of *France*; for King-killing Documents, and practiſes: but ſoon cunningly worked themſelves in again there.

An. 1616, There was War between the *Venetians* and the *Auſtrians*. But the *Holanders* helping them, Peace was ſoon made. The occaſion was about ſome Rights in *Iſtria* and *Friuli*, *&c.*

An. 1645. The *Turks* invade *Candy*, and ſoon make themſelves Maſters of all; ſave the City of *Candy* it ſelf; which they have maintained for above this twenty years, againſt all the Ottoman Power, to the amazement of the World. Specially this two laſt years cloſe Siege.

1650. The Venetians reſiſt ſtoutly againſt the *Turks* both by Sea, and Land.

1659. They do famous things againſt the *Turks*, by Sea, and Land. But too greedy of Plunder, are driven back again to the Walls of *Candy*.

1661. They defeat and ſcatter the *Turks* Fleet notably, bringing relief to *Canea*. Since which time they have, for this

two

two or three years, laid close Siege to the City, wrought their Mines, Planted their Battries, attempted several Storms and Assaults, but still repulsed with incredible courage and conduct to the loss of, first or last, 'tis thought, near 80000. of their Army, and the Vizier himself, as is reported, lately killed in a violent on-set. The like Siege has not been known in our Age, (where all the Art, Valour, Skill and Prudence of War, both of defence and offence, has been shewn, to the wonder of all Europe;) And perhaps hardly ever before, *&c.*

Of Genoa.

They were anciently a large and flourishing Commonwealth; getting their liberty out of the divisions of *Italy*, among several Lords and Masters: and were too potent for the *Venetians*, as before hinted: But through their own divisions and factions, at length loose almost all their estates, to Potent Neighbours, and enemies. The City being (miserably) torn in pieces by endless and perpetual factions.

The *Berengarij*, as Kings of *Italy* opposit to the Emperor, made them free, *An.* 899. And first under Governors till 1100. Then Consuls to 1194. then Mayors. And then added Governors of the People to them, *&c.* with wonderful fluctuation and inconstancy, through the multitude of factions, *&c.* At last to alay the factions between the Nobles and Commons, a Duke was created by the people (for every two years,) of the Nobility, or the Commons, *An.* 1327.

Those factions were first between the *Dorij* and *Spinoli*, on one side, and the *Flischi* and *Grimaldi* on the other. About 1174. Next of the *Negri* and *Mollani*, against the *Salvatici* and *Embriani*, about 1289. and lastly frequently between the Nobles and Commons; which brought them to this forementioned Government.

Which factions did so weaken them at home and abroad,

that they became of far leſs reputation and authority then anciently. For this great City Commanded the Ocean, and all the affairs of *Italy*, in a manner once. And brought the *Venetians* under, to their laſt gaſp as it were, but through theſe diviſions loſt almoſt all their large Eſtates, and reduced to that narrow compaſs, they have now at preſent. For neither did their factions change or ceaſe with their Governments.

This Government by Dukes continued (yet not without Patties ſtill, as between the Spinoli and Dorij themſelves, *An.* 1336. and the Nobility and Commons 1339. and the *Guelfi* and *Gibellines*, *&c.*) till the *French* were called in by the *Guelfian* faction. About *An.* 1390. for they were ſo broken, that they were feign to put themſelves under the protection of Neighbours, to defend that little they had left. And ſo they deliver themſelves up to the King of *France*.

Afterwards, *An.* 1403. they put themſelves under the protection of the Dukes of *Milan*, which were ſometimes under the obedience of the French, ſometimes of the *Spaniard*.

But after many changes and alterations of this kind, they are at length reſtored to liberty from the Empire of the *French*, by *Charles the fifth*, *An.* 1522. and the New form of Government inſtituted by *Andrea Dori*, *An.* 1528. called therefore, Father of their Country; and Dukes are created every two years by lot. This laſted till 1574.

When diſſentions aroſe between the Nobles and Commons, but compoſed by the Emperor, King of *Spain*, and the Pope.

But not being able to preſerve their freedom reſtored ſo to them; they finally put themſelves under *Spain*, who becomes their Protector; and thereupon, all occaſions of War borrows Mony of them upon uſe; by which, and by their Trade with *Spain*, they have exceedingly thriven, & grown exceſſively rich; contenting themſelves only with Riches and Trade, without aiming at Dominion: And though far inferior to the

Vene-

Venetians Military Power: yet in Riches and Wealth equal or exceed them. And as they Squeeze the King of *Spain* with the Intereſt, ſo he ſometimes, to be even with them, pays them without the Principal.

Of Lucca.

Between *Florence* and *Genoa* lies this Commonwealth. It's territories only eighty miles compaſs.

In the diſmembring of the Kingdom of *Italy* from the Emperors, into peeces, and ſeveral parcels, they at laſt purchaſed their fredom of the Emperor.

In the beginning, it was toſſed with Tyrants. The chief was *Caſtruccio*; who had made himſelf abſolute Maſter thereof. The Emperor under pretence of freeing it from that faction, ſeiz'd on it again. But ſold again to the *Genoeſe* by the German Garriſon there left, and having paſſed through many hands, the Emperor got it again; of whom they once more purchas'd their deſired liberty; and to ſecure themſelves, demoliſhed the Caſtle built by *Caſtruccio*.

An. 1400. *Paulus Guiniſius* tyrannized over them: But dying in priſon, *An.* 1430. they recovered their liberty, and alone have kept it intire; of all the Cities of *Italy*, (beſides the Commonwealths, mentioned.)

But not finding themſelves able to maintain it, they put themſelves under the protection of their potent Neighbours, changing their patrons, as moſt conduced to their preſervation. And ſeeing they could expect no help from the Emperor, and finding no ſecurity from *Genoa*, and as little from *Florence*, both which, they ſeverally try'd, they put themſelves at laſt into the protection of the Duke of *Milan*, and in that right are patroniſ'd by the King of *Spain*, becoming Lord of *Milan*; and keeps its liberty intire from being made a prey to Princes, not by its own proper power; but the emulation of Neighbours;

yet ſtands in perpetual fear of the Great Duke of *Tuſcany*, who pretends to it, as once under the Commonwealth of *Piſa* now ſubjected to him, &c.

Of Raguſi.

Raguſi is a free Commonwealth in *Dalmatia* upon the Sea ſide, (both Town and Territory) not ſubject as all the reſt, either to the Turk or Venetian; between both preſerving its Liberty; and is a noted Empory, rich and ſtrong in ſhipping, and of great Traffick; yet of much more Wealth heretofore then at preſent. And traded to moſt parts of the Weſtern World, in thoſe great Veſſels, called from hence corruptly Arguſi's; the laſt of which, their Trade decaying, they lent to the King of *Spain*, for his expedition againſt *England* in 88. where it was loſt, &c.

There remains but one Sovereign Eſtate more, which makes a diſtinct Government from all the reſt; and that is a Religious, or Eſtate of the Church; called the Popedom.

Of the Papality, or Popedom, and Papal Kingdom.

The Papal Power, and Principallity, is either Spiritual, or Univerſal Biſhop, Infallible Judge of Truth, with univerſal power of Excommunication, that is, as ſupreame Head of the Catholick, or Univerſal Church: (at firſt founded upon Temporal power and greatneſs, and upheald by it, as well as Spiritual prerogatives, previledges, and power. Elſe he had never been owned as Supreme Head, &c.) Or ſecondly, Temporal; and this is again founded upon the ſpiritual. So that 'tis a mixt dominion of ſpiritual and temporal power. As cheif or High-prieſt, and a King, or temporal Prince. Which he pretends to, over all; but enjoynes but in very little part.

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This Dominion and Kingdom thus mixt, is either imperfect, and limited, as what he hath in and over other Kingdoms, (the Clergy ſpecially) Being Head of their Church in their Kingdoms: or perfect, abſolute and Sovereign, as any other Temporal Prince over their Subjects, as in the Eſtates and Lands of the Church in *Italy*, &c.

The foundation, and likewiſe Superſtructure of this Religious Principallity (conſiſting of ſuch twofold power,) was firſt laid, and then built and perfected by the working of the Myſtery of Iniquity, gradually. Which to ſcent and hunt out, would require the Hiſtory of all ages and places; and too long therefore for this ſhort Table: Yet to repreſent it obvious at one view, we can but briefly take notice, and touch upon only the chief matters of fact, without excurſion or comments.

(1.) There was firſt diſtinction of Clergy and Laity. (2.) diſtinction, degrees, and dignities of Clergy, for order and unity, to avoid ſchiſme, and factions. (3.) Theſe degrees, dignities, and diſtinctions of offices in the Church, ſuited and proportioned very much, to thoſe in State, and thoſe Independent on the ſtate, thereby ſetting up *Imperium* in *Imperio*, or a Government in Government. (4.) Contending for preeminence, priority, precedency, & ſupremacy in the ſeveral Churches and Governments. (5.) Laſtly an univerſal ſupremacy, *i.e.* of one over all. Firſt Spiritual, in Eccleſiaſtick affairs. Secondly Temporal, in Politick affairs; at leaſt aimed at, endeavoured, and pretended, and in ſome meaſure uſurped, and poſſeſſed.

The ſpiritual ſupremacy began by Pope *Boniface*, about *An.* 606. under the title of univerſal Biſhop, to which ſeveral things conduced. (1.) Firſt, Accommodating the Honours and Governments of the Church, to thoſe of the preſent ſtate, that is, of the Empire become Chriſtians; and ſo mixing Spiritual and Temporal power, and ſetting up Empire in Empire,

under

under *Conſtantine* the Great, turn'd Chriſtian. For becauſe, they muſt needs acknowledge, according to that famous maxim amongſt them, that the Church was in the Commonwealth, not the Commonwealth in the Church; Therefore upon that foundation, the Fathers in the Council of *Calcedon*, raiſed this ſuperſtructure, that the Honours in the Church ſhould be accommodated unto thoſe in the State. From whence would eaſily follow, an Head of the Church, as well as of the Empire, at leaſt as far as the Empire reach.

Hereupon *Conſtantine* dividing the Empire into fourteen Dioceſſes, each Dioceſs into Provinces, and each Province into Cities, and placing in every Dioceſs a Vicegerent, or Viceroy, in every Province, a Preſident, and in every City, a Defendor, or Governor: the Church accordingly inſtitute, for every Vicegerent, a Primate, or Patriarch, in the principal City of the Dioceſs; for every Preſident, a Metropolitan, in the Metropolis of the Province; and for every Governor, a Biſhop in every City, with permiſſion of the ſuperior Emperor; and then a Pope over all would follow of courſe naturally, for the Emperor himſelf, *&c.* in the chief ſeat of the Empire.

(2.) There was ſuiting Temporal means Tythes, Revenues, Riches, proportional to the Honours, Dignities, Degrees and Offices of Government in the Church, by the ſaid *Conſtantine*, which a Voice in the Air proclaimed to be a Peſt ſown in the Church.

(3.) The Biſhop of Rome remained as yet, at leaſt accounted the moſt Orthodox, and their Religion, as in the heart and center of the Empire, ſeemed moſt to flouriſh. Hence (1.) frequent appeals to this Church as the trueſt and beſt. (2.) Thence aſſuming to be ſupream Judg & interpretor, or moderator of controverſie, of Truth and Error, and to be vindicators of the Canon or rule of Faith. (3.) Laſtly to be the only infallible Judge and determiner, and as it were, Rulers or overrulers of the Cannons, and to ſit in the Temple of God as God;

and

and all to ſubmit to the deciſion of the Biſhop of *Rome*, at leaſt preſiding in Council.

(4.) The Biſhop of *Romes* Seat, was the Seat or metropolis of the Empire, thereby gaining great authority, power, and priviledges, and no leſs fame, eſteem, and repute over all the World, *&c.* But we can but hint things here in brief.

(5.) The Empire began ſoon to be divided into the Eaſtern and Weſtern. Where upon the Eaſtern Biſhops contend for precedency and ſupremacy upon the removal of the Seat of Empire to *Conſtantinople*, and the outward flouriſhing of that Church.

(6.) At laſt upon the further breakings and weaknings of the Empire, he obtains of *Phocas*, killing the Emperor *Mauritius* in a tumult of the Souldiers, the abſolute ſupremacy, and Title of Univerſal Biſhop, about 606. as aforeſaid.

In theſe contentions for this ſpiritual ſupremacy, they pretended for their Title, and claim the donation or delegation of Chriſt thereto, the Succeſſion to *St. Peter*, the donation and Conſtitution of *Conſtantine*, the firſt Chriſtian univerſal Emperor, *&c.*

Having got the Supremacy of the Church in ſpirituals, the ſame myſtery of Iniquity works for Supremacy alſo in Temporals, over all Emperors, Kings, and Princes, and as it were univerſal Monarchy. For from univerſal Biſhop, clearly follows univerſal Excommunication, even of Emperors, Kings and Monarchs, afterwards practiſed. From Excommunicating, depoſing. From depoſing, diſpoſing of Kingdoms. From diſpoſing (to whom ſhould he be more kind then himſelf) Uſurping and poſſeſſing. So naturally one Wedge drives in and makes way for another; And having got in his head, eaſily wriggles in his whole Body, *&c.* Beſides the Church was to be preferred above the State, and the Head of the Church, above the Head of the State. And ſo the Spiritual Supremacy prepares and makes way for the Temporal. For there is no end

of

of Pride, and Ambition, ſo long as any equall or ſuperior; unleſs he be above all that is called God, like *Lucifer*, who would be above God himſelf, and all Government or ſubjection. But we muſt not inſiſt.

As to this Temporal Power, Particulars of fact in brief lye thus; as well as we can obſerve things, as they fell out. Only firſt take notice the foundation of his ſpirituall Supremacy a little more particular, in the order of time.

(1) By the Council of *Nice* in *Conſtantines* time, the four Patriarchs, of *Rome*, of *Jeruſalem*, of *Alexandria*, and of *Antioch*, were all equal. (2) about the year 410. the Biſhop of *Rome*, would pretend to be the firſt Patriarch; and to that end falſifies the Canon, and ſends it to the Council of *Carthage*, where it was rejected as falſe. (3) The Imperial Seat being tranſlated to *Conſtantinople*, the Biſhop thereof was made a fifth Patriarch in order, and not long after the ſecond, the reſt oppoſing, *&c.* in vain. (4) The Lombards overcoming *Italy*, and the Pope not well pleaſed with the Emperor, *&c.* The Biſhop of *Conſtantinople*, endeavours the Title of Univerſal Biſhope, and obtains it of *Mauritius* the Emperor, the Biſhop of *Rome*, to the utmoſt oppoſing, and exclaiming againſt it, as intolerable Pride, and the ſigne of antichriſt. And whether out of a good mind, or becauſe he could not be uppermoſt himſelf, laments the corruptions of the Church and Clergy. For of the Prieſts, he complains, the World is full of them, and yet but few Labours in the Lords Harveſt. We take upon us the office, but diſcharge it who liſt; And I think no diſhonour to God can be ſhewed ſo great, as that which it tolerated in Prieſts. For they are come now to that paſs, that they jear at him that lives humble, and continently, and takes better courſes, then themſelves, which *Mantuan* verſifies on, to this purpoſe,

Poor Curats only keep Pope *Gregory's* Laws,
And fiſh in Rills, and Rivers ſurface ſweep;

And

But fatter Jacks, and Carps, eſcape their paws
Mudding themſelves in Coverts of the deep.
'Tis Prelats ſink *St. Peters* larger Net,
And 'lone i'th deep, all ſort of Fiſh do get.

The ſaid *Gregory* cryed out, *O times, O manners! The world is all on fire with Wars; Chriſtians are deſtroyed by Idolaters; Cities and Temples, by Barbarians: and yet Prieſts, as it were, inſulting over Calamities; uſurp the names of vanity, and make oſtentation of profane Titles to themſelves*; thereby taxing this arrogance of the Conſtantinopolitan Patriarch. (5) *Phocas* killing *Mauritius*, and invading the Empire, to oblige the Biſhop of *Rome* to keep *Italy* the better in quiet and obedience; grants the dignitiy of Univerſal Biſhop to *Boniface* requeſting it, and decrees the Sea (or Seat) of *Rome*, to be the Head of all Churches. Which decrees *Boniface* publiſhes in a Synod of 62 Biſhops, and obtains it, not without oppoſition and contention, *&c.*

After theſe things, the Eaſtren or Greek Church broke off from the Latine or Roman. *Italy* by ſeveral Maſters began to be quite pluck'd from the Empire, and *Rome* to come into the Popes power, and ſeveral Schiſms and Hereſies in the Church, and contentions and quarrels between Popes and Emperors thereupon, *&c.* The Pope alienates the Romans, or people of *Italy* and *Rome* from the Emperor, brings them to oppoſe him, amidſt the troubles of *Italy*. And condemns Emperors of the Eaſt of Hereſie, and at laſt excommunicates them. And out of the ruines of *Italy*, works his own greatneſs, and by his means, and through his occaſion, a new Empire is ſet up in the Weſt, by the *Franks*, under *Charles* the Great: and great Temporal Power, and Dominion, and Eſtates, accrew'd to the Church; and the Pope at length claims ſuperiority above the Emperors themſelves, *&c.* As the following particulars will manifeſt.

After the Supremacy of the Pope thus eſtabliſhed, the Greeke Church in the Eaſt ſeperates from the Roman; not only for Primacy, but other high points of Religion; as was now ſaid.

About the year 710. aroſe the controverſie about Images. And about 726. the Pope excommunicates the Emperor for his Edct againſt Images, who laughs at it, and excommunicates him again for an Idolater; and forbids Revenues and Taxes to be paid in *Italy*.

Upon theſe differences *Italy* is torn from the Empire by divers Uſurpers, and *Rome* by the Pope, &c.

An. 712. Lands and Teritories are firſt conferr'd on the Church by ſome new Conquerors, And ſoon after more. And at laſt, moſt he now poſſeſſes, by *Pepin*, and *Charles* the Great.

For about this time, *Charles Martel Maire* of the Kings Palace, recovers *France* from the Infidel *Moors* and *Saracens*; which drew the heart of the French towards him, creating him Duke or Prince of *France*; and might have had the Kingdom too, if he had been ſo aſpiring.

Pepin his Son under colour of Election is made King; The lawful King having his Pole ſhaven, and feign to retire into a Monaſtery, the Pope approving theſe proceedings; and inveſting and confirming *Pepin* in the Kingdom.

But the Pope being diſtreſſed in *Italy*, calls in *Pepin* therefore, whom he had ſo obliged, to defend him, and the Church, in this Stile, *Peter the Apoſtle of Jeſus Chriſt, to you the moſt Illuſtrious King* Pepin, *and to all Biſhops, Abbots*, &c. *I the Apoſtle* Peter, *whoſe Adopted Sons you are, admoniſh you, that you perfectly come, and defend this City*, &c. *And doubt you not, but truſt aſſuredly, that I my ſelf, as if I ſtood before you, do thus exhort you*, &c. *and that I*, Peter, *the Apoſtle of God, will at the laſt day yeeld you mutual kindneſs, and prepare you Tabernacles in the Heavens*.

Upon this quarel of the Popes, *Pepin* and his Son *Charls* deſtroy

deſtroy the Kingdom of the *Lombards* in *Italy*, and give large Territories to the Church. And theſe things made way, and gave occaſion and opportunity, for *Charles*, upon his great conqueſts, to ſet up the *German* Empire of the Weſt Franks. The Pope in requital confirms *Pepin* in the Kingdom of *France*, gives his *Son Charls* afterwards the Title of moſt chriſtian Ring, and crowns him Emperor of the Romans, at *Rome* An. 800. From which he would pretend to be above Emperors and Kings, and to be his right to Crown, confirm, and depoſe them, if not diſpoſe of their Kingdoms.

But *Charls* (at length) reaſſumes the ancient and original Imperial Dignity and Power, to Govern the Church, call Councils, and order Papal Elections, and confirm and inveſt them, *&c.* againſt all begun uſurpations and incroachments of the Pope; and aws *Italy*; And keeps the Pope ſtill Subject; which Authority of the Empire was prety well upheld, during the Caroline Race.

The Pope in the mean while under pretext of the Chriſtian Religion, and converting Infidels and the Nations, increaſes in Wealth, Power, and Authority over the World, Thundering out theſe Decrees of Holy Church; *Out of the Church no Salvation. The Pope's the Succeſſor of St.* Peter, *the viſible Head of the Church, the Vicar of Chriſt on Earth. His right, as aforeſaid to create, confirm, excommunicate, and depoſe Kings, and diſpoſe Kingdoms for the cauſe of Religion, &c. That they are Hereticks that diſſent from the Roman Church, the only true Catholick Church; or are Enemies to it, &c.* Hereby the Conſciences of the Nations, Princes, and People, converted to an outward chriſtianity, are aw'd, and fill'd with Reverence, and Zeal for the Church; to convert, or root out Infidel Nations, *&c.* and to do any Benefices, or Services for the Church; As the moſt acceptable Service to Chriſt, whom they began to acknowledge, and Worſhip, as their God and Saviour.

Hence, almoſt all the Nations ſubject themſelves to the

Pope, as Head of the Church, yea and in Temporals alſo in a great meaſure, nay ſome to hold their Kingdoms of him, &c. As if they could not any better way recompence Chriſts Vicar, for the benefit of their Eternal Salvation, then to ſubmit themſelvs, & all theirs to his diſpoſe. And this Opinion was brought about to prevail in the World, that they might redeem their ſins by good deeds and charitable works and ſervices, for the Church againſt it's enemies, &c. Hence Riches, and Revenues of the Clergy, and Hoſts and ſwarms of clergy men. Hence Churches, Temples, Abbies, Monaſtries without number, &c. for the Redemtion of Souls. Hence Expeditions, Holy Wars, Leagues and undertakings for the Church. Hence Pardons, Indulgences, and devices for mony, &c. 'Twould be endleſs to mention particulars, &c.

The Pope having thus erected his Throne in the Conſciences of men, & ſtrongly ſeated there, through Ignorance and blind Zeal and Devotion, begins to play Rex in the World.

Beſides there being perpetual emulation of Princes, ſpecially in *Germany* and *Italy*, for Empire and Dominion, &c. The Pope intereſts himſelf in one part, and the other for fear of excommunication, or force, becomes ſubject to him.

The Pope therefore now practiſes all wayes he can againſt the ſuperiority of the Emperor, and from being any wayes ſubject to his Authority, or control and to undermine all Supremacy in Temporals, preſuming that all power is given to him, both in Heaven and Earth, in the Church and State, &c.

'Till in the end, they come not only to let the Emperors have nothing to do, in their Election, Confirmation, and Inveſtiture; but alſo to have all in a manner themſelves to do, in the Creation and Coronation of the Emperors.

Not long after the *Caroline power* and *race* declining, and that partly through the Popes practiſes, *Italy* is uſurp'd by ſeveral Tyrants againſt the Emperor, and almoſt wholly broken from

it;

it; wherein the Popes have a finger, and make their own advantage upon theſe diſtractions of the Empire.

For *An.* 884. *Adrian the* 3*d.* denyes the Emperors Authority, neceſſary to the creating Popes; and about the year 900. the Empire is wholly and perfectly tranſlated, from the *French* or Caroline race, to the *Germans*, by Pope *Agapetus's* plotting.

And about the year 1000. as ſome write, *Gregory the fifth*, appoints Electors for chooſing the Emperors, whereby they afterwards became weakned, and the Empire broken into factions and parties; and the Pope thereby to have the better opportunity to work his own ends; and to raiſe his greatneſs out of others ruines; ſtriving now to be uppermoſt, not only in Church, but State too; and to be above even the Emperors themſelves.

For after this time open and down right Tyranny over the Emperors, begins to manifeſt it ſelf. Firſt *Pope John*, takes away all choiſe of Popes from the people, to the Clergy only, upon this plauſible ground, *That the People are to be taught, not followed.* Next *Clement the* 2*d.* about 1047. ſet up by the Emperor, againſt other Anti-Popes, by the Authority of a Synod, cauſed the Romans to renounce by oath, the right they claimed, in chooſing Popes.

Then about 1050. *Leo the* 9*th.* inveſted by the Emperor is perſwaded by *Hildebrand* to put off his pontificalibus or papal Robes, in his Journey from *Germany* to *Rome*; to wave the Emperor, and have a new election from the Roman Clergy; and then made *Hildebrand* Cardinal, who manag'd all at his pleaſure. After this *Nicholas the* 2*d.* about 1060. takes away the election from the Roman Clergy; bringing it about to a Colledge of Cardinals alſo then inſtituted; that is, of *Spiritual Temporal*, or *Linſy-woolſey Princes* like himſelf the Supreme Emperor, as it were; for the greater grandure and more magnificent authority of his *Almighty Holineſs*; who was now

almoſt

almoſt got to the top of Empire, Supremacy, and Omnipotency. For it was decreed in Council, the Pope only to be choſe by Cardinals, whoſe *Wounderful Worſhips or Eminencies* might lift him up one ſtep higher, even as it were, into *Heaven, to be God on Earth.* For ſo ſome thought fitting afterwards, to ſtile forſooth his divine Majeſty, *&c.* And then they order *that no lay Perſon ſhould confer Eccleſiaſtick Inveſtiture.* For what ſhould the Church concern them? But yet they themſelves would inveſt and Crown *Lay Princes.* For though the State had nothing to do with the Church: yet the Church had to do with the State, in order to the good of the Church, neceſſarily. And therefore the Church muſt now comprehend the State; And as it was above it; ſo now muſt rule it for it's own good; as the leſs worthy, for the more worthy. And therefore the *cheif Churchman,* muſt be both Supreme *Biſhop and Emperor, or high Prieſt and King.* That is, the Vicar of Chriſt muſt be like his Maſter, and of the ſame Authority in the World, to whom all power was given, both in Heaven and in Earth; thus the Myſtery of Iniquity wrought with all deceitfulneſs, *&c.*

Accordingly the next year, or two after, *Alexander the 2d,* is elected by the Cardinals only, without the Emperor; who complains of this as againſt his right. *Hildebrand* ſtoutly maintains it, That the Emperor had no right in the Election of Popes. *Alexander* inclining to yeeld to the Emperor, is ſoundly box'd by *Hildebrand,* then impriſoned, and at length poyſoned, to make way for this mighty man of mettal, this *Univerſal Monarch.*

Pope Hildebrand by name, who the firſt uſurps the Power and Right, of *Supreme* and *Univerſal Monarch*; as *Boniface* had before of *Supreme,* and *Univerſal Biſhop*: at leaſt layes the foundation thereof, and endeavours it. Thus *Hildebrand* and *Boniface* notoriouſly founded the *Popedom,* or *Kingdom of the Beaſt.*

For firſt *An.* 1073, he ſets up himſelf without any election, either

either of Emperor, or Clergy; but the thing being diſputed, and the Emperor ſtriving to vindicate his right, He refers himſelf to the Emperor and Princes. The Emperor (*Henry 4th*) thereupon confirms him: but the Imperial Majeſty was thereby debaſed and impair'd. For (2.) afterwards he ſets himſelf might and main againſt him; And (3.) excommunicates, and ſo depoſes him; and ſets up Competitors among the Princes and Electors, ſending a Crown to *Rodolph*, or *Ralph*, with a verſe upon it, to this ſenſe,

**The Rock.* The Crown which * *Petra* gave to *Peter*,
Peter on *Ralph*, beſtows in Mecter.

(*Petra* from whence *Petrus* or *Peter*, ſignifying, *The Rock*, that is, *Chriſt*.) and makes him rebel againſt his Maſter: And likewiſe ſets up a ſecond after him, when he was foyl'd; and involves *Germany* and *Italy* in horrible confuſions, and fractions; and *Pope-like*, pronounces *Abſolution* thus, *We do abſolve from their Oath of Allegiance, all that are ſworn to excommunicate Princes*. So arrogating the power of depoſing and making Emperors to himſelf, and confirming his uſurpations, by a pack'd Council held at *Rome*.

At laſt (4*ly*) the Emperor through theſe means and practiſes deſerted by all, is fain to ſubmit, and (to get off his excommunication and be abſolv'd,) forced to come ſuppliant (together with his Empereſs, and young ſon, the Prince) before *Hildebrand*, barefooted and bare legged, in the cold of Winter, all ragged and torn, and with a pitious Countenance and in a lamentable poſture, to knock at his Palace Gate, and with tears beg admiſſion, & there to wait three days faſting, till his *Highneſs* (now as well as his *Holineſs*) with his Minion, *Madam Mathilda*, or as they called her *St. Peters Daughter*, (that left her own Husband to live with this *Holy Father*, and other Grandees, and Roman Courtiers) deſpiſingly looking out of his window, i'th' mean while, could be at leaſure. But at laſt on the 4*th*. day (having, it ſeems, done penance enough,) being

ing admitted by her mediation, he impoſes on him moſt intolerable conditions, and unworthy of the vileſt Slave, and by Oaths, Curſes, and horrible imprecations, obliges him never to receed from obedience to the Pope.

Theſe things ſo tranſacted, not only the like are practiſed by his Succeſſors, to the Emperors following: (as the ſtory will ſhew:) But not long after alſo, they likewiſe decreed it by their Canons, and Eccleſiaſtick, Pontificial Laws, *viz. The Roman high-Prieſt, to be over all, not only in Spirituals; but alſo in Temporals. All Kingdoms, and Empires, to depend on him; and to order and adminiſter all, as judged convenient for the Church, &c.* That is, to be *Supreme Head both of Church and Sate.* And in one word *Supreme Univerſal Monarch of the World.*

So that now the Pope begins to take upon him as *High Emperor*, or *King*, that is above all Kings and Emperors, as well as *High-Prieſt*, and to *play Rex* indeed. At leaſt laid the foundation, or groundwork, and firſt beginnings of all that tremendous and terrible Pontificial Power and Omnipotency, (namely in Church and State too,) afterwards, over all the World.

The Pope then is now become both *Univerſal High-Prieſt* and *King*; (For ſo their Canons, & Canoniſts, would now about this time have him to be, *viz. Supreme*, nay, *Only Monarch of the World, and Univerſal over all.* For ſo *Baronius*, a cheif Author, contends at this time, *That none on Earth ought to be called Monarch but the Pope.*) We ſhall have him *God* too by and by. And the ſame *Baronius* ſticks not at that; but proclaims him, not only greater then Emperors and all Kings; but alſo calls him, *Lord God.* And the Canon ſaith no leſs, both for his *Kingſhip and Godſhip too.* But we muſt for brevity, paſs by theſe things, *&c.*

After theſe uſurpations of *Hildebrands*, the ſucceeding Popes follow his practiſes towards the ſucceeding Emperors; and never leave excommunicating and depoſing them, till either

ther by force, or fraud they brought them in a manner under their Girdle, and that at last, they durst no more come into *Italy*, nor medle with the affairs thereof: but by their stirring up, or backing of parties, and factions were finally outed of all their Provinces and Estates there; and not only so, but in the end lost almost all their power, and authority in *Germany* too; as after we shall see.

The Princes and Nations also, after grievous Wars, Quarrels and Troubles, (caused partly by his and his Clergy's, and Zealous Religionists means,) being by degrees brought under, and subdued, one after another, did by their consent also, at length approve those their Decrees, and Canons; and own him as Head; at least of the Church, to excommunicate, *&c.* (& consequently to depose from Government of the Christian-Flock, as Infidels and Enemies of the Church.) And so subjected their Kingdoms, both People and Clergy, very much in temporals also; which they did, either for fear of the Clergy, and superstitious people, who had a carnal and furious zeal for the Pope, as Christs Vicar; the Church, as out of which no Salvation; and that Religion, as most suited to the natural man, and the peoples humours and lusts and very apprehensions of God, Religion, and the way of Salvation, *&c.* or else through their own blind Devotion, and Religious Superstition; or at best pious Veneration of the Christian Religion, Church, and chief Pastor and Priest thereof, at their first turning Christians; (which was for the most part but to an outward christianity neither, *&c.*) and in those times of gross darkness, and ignorance of the inward Mystery thereof, *&c.* All which things by the sequel of the story will more plainly appear.

And now being thus raised to an earthly power, they quite and clean forget the salvation of Souls, sanctity of Life, and the Commandements of God, Propagation of Religion, and charity towards men: And to raise Arms, to make War againft

christians; to invent new devises for the getting of mony, to profane sacred things for their own ends, by fine tricks, fair and specious shews, and pretences, to get into the affections of Princes, and oblige them to them; by several arts and wayes to keep the people in ignorance and obedience, though with the reigning of all manner of vice; to get all the chief Preferments, Benefices and Revenues of the Church into their disposal, and the whole Army, and interest of the Clergy, at their service and devotion, in these corrupt wayes, and for such like unworthy ends; to possess the Consciences of men with an opinion of their infallibility, and undoubted power, not only in *Heaven and Earth*, but also over *Purgatory and Hell*; *viz.* to bind, and loose, to save or damn; and that for mony, and filthy lucres sake: And lastly to make the whole Gospel, and Christian Religion, a pretext only to get and increase Church Power, Dominion and Riches, yea and with the Goods and Treasures of the Church to enrich their kindred, and base children, and raise their families, *&c.* I say these and such like things and practises, become their only study and work, and the great business of (that is of him, that would be accounted) *the chief Shepherd and Bishop of Christian Souls, &c.* We will instance only in some of the most notorious particulars, and matters of fact, as they occur in time, by the usurping and incroaching Popes, following; from this *Hildebrand, founder of the Popedom*, as hath been shewn, about the year 1073.

Next about the year 1090. his successor *Urban the 2d.* excommunicates the Emperor likewise and deposes the Antipope by him chosen; and thereby sets all christiendom in a combustion, for these two Popes. Therefore in stead of *Urban* called *Turban* (or disturber) And then likewise by his Religionists and Clergy, stirs up, and inflames all christendom with a zeal, for that bloody *Holy War* for recovery of the *Holy Land* from the *Saracens*.

Which War consisted of twelve expeditions, (and of many hundred

hundred thousands at a time, for the space of above 200 years together, to the ruine of so many millions of Lives) with the Arms first of the *Cross*, and afterwards of a *Globe* too, upon their *Habits*, signifying *that Christ crucified* (And to be sure the Pope as his Vicar) ought to be Lord of the whole World.

To allay the quarrels of Christian Princes at home, *this Cross is* often preached up with wonderous Zeal. So that the main Religion of the World, (the Rulers and People,) generally in those days, lay mostly in outward Christianity against Infidels, Turks, and Pagans; and inlarging of *this Visible Church*, as out of which no Salvation &c.

But ith mean while this exhaustive War of Christendom, every way made for the Papal Interest. The Popes having thereby greater opportunities to work their own ends out of poor Christians misguided Zeal, and by weakning and diverting the Princes, to strengthen and settle themselves: for during all this time most cruel and perpetual wars continued at home, between the Popes, and Emperors, for Imperial, and Papal power, and priviledges; the Pope still usurping and domineering every day more and more.

About 1100. *Paschal the 2d*, excommunicates the said Emperor *Henry the 4th*, also sets his only son *Henry the 5th*, against him to persecute him to death, who by the Bishops is perswaded to perjury also against his own Father; whom the Pope caus'd, after he was dead, to lye likewise unburied five years together. He denyed the right of investiture of Bishops to the Emperor and other Imperial priviledges. And then excommunicated the son, now as devoutly as he had done the Father. And entertained, and upheld *Anselme* Arch-Bishop of *Canterbury* in rebellion against his Soveraign.

This *Paschal* also first of all, leaves off closing his letters with the year of the Emperor, and substitutes the year of his Popedom.

An. 1120. *Calixtus the 2d.* made *Gregory* (set up Antipope

by the ſaid *Henry the 5th.*) *to ride through* Rome *upon a Camels back, with his face towards the Tail, and the tail in his hand for a bridle.* To ſhew, no doubt, that he held up the *Tail* (*Cæſar*) and not by the *Head*, (St. Peter) *&c.* and then thruſt him ſhaven into a Monaſtery.

About 1150. the Papal Canons & Decretals are firſt hatched; which afterwards in proceſs of time were brought into uſe, and ſet up and prevailed in the World and the Church, in oppoſition to the Civil and Imperial Law; and chiefly to advance the Pontificiall Omnipotency, as themſelves phraſe it. And this Canon Law or Divinity (not the Law of God,) became in time almoſt the only divinity, and ſtudy of the Prelats, and great Church men, who ſtudied little elſe, then to gain and increaſe Church Power, and Treaſure; to get all into their clutches, and to keep all people in ſlavery, and ſubjection to their Authority and Religion.

And for others there began to creep in a Scholaſtick Divinity, and Philoſophy, out of the Fathers, and *Ariſtotle* together, not the Scripture: And this Philoſophic-divinity brought all confuſion of Opinions, and learned Ignorance and Error into the world. And for the more piouſly inclined and devout, a practical Divinity of Monkiſh *Legends*, or pious Tales, and at beſt but devout ſtories of the Sanctimonious lives of Saints, *&c.* all which ſtill made for the Pope.

About 1160. *Alexander the 3d.* oppoſes the Emperor, *Frederick* the firſt and excommunicates him, thundering out curſes, and raiſing War againſt him every where, and by the French Kings favour ſettles himſelf in the Popedom. The Emperor notwithſtanding takes *Rome*, and drives the Pope to *Venice* for protection, and ſends his Son, with an Army after him, whom they beat and took Priſoner neer *Venice*. The good Father therefore to preſerve his Son, is forced to ſubmit, and to proſtrate himſelf before the Pope openly in the great Church at *Venice*, to kiſs his feet. Where ſetting his foot on the

the Emperors neck, he impiouſly and imperiouſly was not aſham'd to ſay, *Thou ſhalt tread upon the Lyon, and the Adder, and the Dragon ſhalt thou trample under foot.* And when the Emperor took the boldneſs to reply and ſay, *I do it not to you, but to* Peter; The proud Beaſt goes on, *To* Peter *and to me too.* And from this time forth, and for evermore forſooth, it muſt be an high favour to kiſs his *Toes*, as much as other Princes hands. And all this is, *Your moſt humble Servant of the Servant of God,* (his Title once) *come too.*

Beggers, of all men, proudeſt are,
When once they got into the chair,

This Pope likewiſe upheld *Thomas a Becket*, againſt his King, here in *England*; and made the King ſubmit to the laſh, for *St. Thomas's* death, (for his Holineſs Sainted the Traitor) and upon his ſubmiſſion granted to him and his heirs, *The title of the Kings of England.* (As if they never had it ſince the Conqueſt of right before.) Hence it is obſerved, ſayes the Popiſh writers, *That all Kings of* England *muſt acknowledg the Pope for their Landlord.* And in like manner his predeceſſor *Hadrian the 4th.* about 1555. gave *Ireland* to the Kings of *England*, for a penny to be paid yearly out of every houſe; (as much as a ſhilling now.) But

As long as there's a *Gooſe* or *Gander*,
We muſt remember *Alexander.*

If it were but for this verſe ſake, which ends a coppy ſent to him, by a Monkiſh Rimer, little better in the Latin.

About 1190. *Celeſtine* Crowns the Emperor with his foot, and then ſpurns it off again; with this ſaying, *By me Kings reign.* He ſet all Princes almoſt together by the ears, that *Rome* might gain with ſiding with one part, or the other, and making them friends again. And this was, and is a conſtant practiſe with them, and a principal matter, whereby they ſtand. For if one deſerts them, another ſtill upholds them, for their own intereſt which is mingled with the Papal, over all the World.

About

About 1200. *Innocent* the third raiſed *the Otho's* againſt *Philip* the Emperor, reſolving, that he would uncrown him, or be uncrown'd by him, becauſe choſe without his liking. And as ſoon as *Otho* himſelf was made Emperor, excommunicates him too. as alſo King *John* of *England*; *Peter* King of *Aragon*, and *Raimund* Earl of *Tholoſs*. And decreed in a Council held at *Rome*, from thence forth the Pope to have the *correction of all Chriſtian Princes*, and no Emperor to be acknowledged, till he had *ſworn obedience to him*. In purſuance whereof he depoſes the ſaid King *John*, and gives away his Kingdom to the French King; cauſes him to ſurrender his crown to his Legate; interdicts him the Kingdom for ſix years together; and makes him ſtand to his mercy to have it again; and upon the reſtoring to make it Tributary, fining it, at the yearly rent of 8000. Marks; to be held of the Pope in fee-farme. And his uſurpations were ſo great here in *England*, That the Nobles writ in their Letters to their Biſhops, *To ſuch a Biſhop, or ſuch a Chapter, who had rather dye, then be ruined by the Romiſh Taſk-Maſters*. Likewiſe the ſaid King of *Aragon*, *Naples*, and *Sicily*, &c. was forced alſo to ſubject his Kingdoms, as feudatory to the Church of *Rome*, and to be held of the Pope.

And now alſo was brought up that Idol of *Tranſubſtantiation, and adoration of the Hoſt*, to ſubject the people to a more divine Reverance, and external devotion, and deportment, towards their Holy things, and myſteries; (which is wonderful to behold even to this very day) and to make their Religion and Prieſts more Venerable; at leaſt this has been the effect thereof; What matter of Zeal, Fury, and Perſecution this became afterwards, all ſtoryes and ages ring of; as if it had been to deny God indeed, and Chriſt, and all Religion, to deny this their *Idol God*; they had and have to this day ſo poſſeſſed people with ſuch a fond Imagination. God alſo giving them up to believe lyes, and to erre concerning the Faith, miſtaking the Letter, for the Spirit.

Alſo

Alſo that deviſe of Auricular confeſſion was introduced about this time; which aws the people exceedingly likewiſe.

Moreover about the ſame time aroſe thoſe deadly feuds, between the *Papaline Guelphs* and Imperial *Gibelines*, (or if you will *Elfs and Goblins*, ſo called as is thought from their terrible doings, *&c.*) which deſtracted all *Italy*; and continued for many ages after; which factions were ſtirred up by the Pope and his Agents means and practiſes, *&c.*

It was about the year 200. likewiſe, that *Philip* King of *France* was excommunicated; and then it was ſaid, *In the year of the Reign of Chriſt, not of Philip.*

Alſo 1204. the Sea of *Conſtantinople* and the Greek Church and Emperor, became ſubject to the Roman, for above 30. years, through their projects, *&c.* And about 1220. the Eaſt as well as Weſtren Emperor, was crowned at *Rome* by the Pope; no longer now as a Servant, you may now well think, but their Lord, and Superior; by what has been already rehearſed. For in this Popes time, ſome thought fitting to make this Embleme; There are two great lights. *The Sun*, that is, the *Pope*; and the *Moon*, that is the *Emperor*. Nay the high Papaliſts would have none to be truly Monarch, and Soveraign, that is abſolute and Independent, on any other as Supreme, but the Pope, as before has been intimated.

About 1240. the twentieths of Eccleſiaſtick Revenues are obtained for the Pope. It came afterwards to the tenths, nay the fifths, and fourths too in ſome Kingdoms, *&c.*

About 1245. *Innocent the fourth* excommunicates the Emperor *Frederick*, the fourth time (having been three times before by former Popes) though he had been his greateſt friend; and depoſes him, the King of *France* in vain interceeding; and ſets up *Anti-Ceſars*, becauſe *his Highneſs* forſooth, would not ſtope low enough *to his Holineſs*; and in the end becauſe he would not bring him enough under, got him poyſon'd.

The four orders of the begging *Fryars*, *viz.* the *Dominicans*,

cans, *Franciſcans*, *Carmelits*, and *Auguſtins*, began to ſwarm under him, as their great Patron; and by their voluntary humility, and external devotion to uphold this their exalted and triumphant Church and Religion.

This Pope demanded alſo the payment of the Twentieths, before granted, and afterwards of the Tenths of all Revenue and Profits of the Church, adding grievous threatnings, if they were not paid; and by his *Legate* in *Poland*, one fifth of all: Afterwards he perſwaded the French King to make War againſt *Henry the* 3*d.* of *England*, and to make him either yeeld to all the Pope demanded, or to drive him out of his Kingdom.

An. 1255. The King of *Lithuania* being converted to Chriſtianity is crowned by the Pope, and ſubjects his Kingdom to him. For if they would be Chriſtians, they muſt all acknowledge Chriſts Vicar, or elſe be Infidels ſtill; for all other Chriſtianity now was almoſt fled the Earth.

An. 1260. The Pope tranſlates the Kingdom of *Naples*, and *Sicily*, which the King of *Aragon* had made feudatory to the Church, (as before &c.) and which the former Pope alſo would have ſould to *Henry the* 3*d.* of *France* from the right owners; and beſtows it on the French moſt bountifully.

And now was the Pope come to the hight of power, riches, and authority, and to have mighty intereſt in the World; and now all the Nations, worſhiped the Beaſt. The Princes generally began to make appeals to the Roman Court; and the people were devoted to the Romiſh Laws, Cuſtoms, and Religion. The *Pope* had now the creating of Electors of the Empire, almoſt as he liſted; and conſequently the Emperor, in a manner at his beck.

About 1270. *Rodolph* of *Napsburg* (or *Ausburgh*) the firſt of the Auſtrian Houſe, was affraid to go to *Rome* to take his Crown, or to meddle with *Italy*; Becauſe, as he ſaid, *The Fox, ſaw no ſafe return of his Predeceſſors, out of the Lions paws.* And

to

to be quiet in *Italy*, he granted *Romania*, and *Ravenna* to the *Pope*. *An.* 1279.

About 1280. The *Popes* having raiſ'd and fomented a quarrel, between the King of *France* and the King of *Aragon*, for the Kingdom of *Sicily*, whence grew the Maſſacre of the French, called the *Sicilian Veſpers*, (wherein upon the toll of a Bell, all ſorts of French were cruelly butchered) Pope *Martin the 4th.* for this excommunicates, *i. e.* depoſes *Peter* of *Aragon* and the whole Kingdom. (Had they done it on the Popes behalf, 'tis like it had paſſ'd for a noble action, as many worſe have done.) The King he contemn'd the excommunication; But the *Sicilians*; they, it ſeems, could not be quiet in their conſciences, or rather in their Kingdom, for ſo bloudy a fact, without doing penance to the Pope, and comimg to ask pardon of him; which their Embaſſadors did, by delivering their Supplication in this manner, ſaying three times, *O Lamb of God, that takeſt away, the ſins of the World, have mercy upon us.* And this was an expedient Salve, on both ſides, to be quiet. They hitherto have plaid *Rex*, that is King; now it ſeems, they would act *God on Earth* too.

An. 1283. The ſaid Pope ſent his Legate into *Germany* to gather Monies, *&c.* and three or four years after requires one fourth of all Eccleſiaſtick Revenues of *Germany*, degrading a Biſhop for depoſing it; and alſo within a year more, requires it again. He alſo ſet a Vicar of the Empire over *Italy*: For now the Emperors durſt come no more thither, nor no longer n e ddle with the affairs thereof; looſing almoſt all their right, power and poſſeſſions there.

An. 1293. To the inauguration of *Celeſtine the fifth*, formerly a devout Monk, two hundred thouſand people reſort. But he was too honeſt and ſimple an Hermite to hold it out above a year. For reſolving to be ſtrict in reforming the Church, he was quell'd by one that fained himſelf an Angel, ſpeaking through a Trunk in a Wall *Celeſtine, Celeſtine, g ve*

over the Chair; for it is above they ability; (He meant ſure Honeſty.) Whereupon he would not hold it, though the French King much perſwaded him; and decreed, That the Pope might quit his place, and turn Hermet (and honeſt) again; which he did to that end; but was hindred, impriſoned and made away by the impoſtor, that had deceiv'd him, viz. *Boniface the 8th. who*, the next year 1294. *entered like a Fox; but raigned after like a Lion, and at laſt dyed wretchedly like a Dog.* He exempts the Clergy, by his general Bull, or zeal, from all taxes and payments to temporal Princes. Which was complyed with by the Clergy of *England, &c.* He threw aſhes into an Arch Biſhops Eyes on Aſhwenſday, becauſe he was a Gibelline, and took the Emperors part; excommunicated *Philip* King of *France*, and gave away his Kingdom to the Emperor; and boaſted, *That all powers were ſubject to him.* Inſtituted the firſt Jubilee of Triumph therefore; when in that great concourſe of people (and to make it great indeed, every one that did repair to it, was to have a plenary remiſſion of all his ſins; What better invitation, could there be deviſed, beſides the fine ſight to be ſeen) The Pope (carried in Proceſſion in a Chair of ſtate; with a Sumptuous Canopy born over his Head by Kings, or Nobles, for ſo he is in the year of Jubilee,) ſhewed himſelf openly, before them all, *one day in the habit of a Pope, and the next, in the habit of an Emperor, and every day cauſed two Swords to be carried before him, in token, that all power Eccleſiaſtical and Civil, did belong unto him*, Yet King *Philip* in contempt of his Bull of excommunication, gave the proud Fool his own, writing back thus, *Let your mighty Foolſhip know, that we are ſubject to none in Temporals.*

And from this time forward the year of Jubilee has been uſ'd, as a conſtant Fair, as it were, for the trade of *Indulgences, Agnus Dei's, and other fine Sanctified knacks*, That ſo the people invited thereby, to come or ſend from all parts to *Rome* to ſpend their Mony, might not have nothing for it. This was a pretty

pretty ſtep towards making pardons and indulgences directly ſealable afterwards. And that it might not be ſo long a coming, they not long after reduced it, from every hundredth to every fiftyeth, and at laſt to every twentyfifth year.

In his time about the year 1300. the forementioned factions of the *Guelphs*, and *Gibellines*, the one for the Pope, and the other for the Emperor, grew to their height, and have laſted all ages ever ſince, almoſt to ours more or leſs.

Not long after *Clement the fifth* removed the Sea from *Rome* to *Avignon* in *France*, where it continued ſeventy years. His inauguration was ennobled with the preſence of ſeveral Kings and Princes; in which Pomp, he loſt a Carbuncle out of his Hat, valued at a great rate. He rooted out the Knights Templars, as too good for his turn; excommunicated the *Florentines*, *Luccans*, and *Venetians*. *Whoſe Duke, be made come, and beg pardon, chain'd like a Dog, and fed under his Table.* He excommunicated the Emperor of the Eaſt becauſe he would not ſubject himſelf, and the Greeke Church to the Roman, nor ſuffer appeals to *Rome*, as his Father before him had done. And likewiſe durſt, neither fearing God nor man, forgive preſently the Monk that then poyſoned the Emperor of the Weſt in the Hoſt, *&c.*

They were now arived to their utmoſt height, and became ſo inſolent and imperious, that they could be indured no longer. So that about this time there were ſeveral Meetings and Aſſemblyes of the Empire againſt their intolerable domineerings.

An. 1333. The Pope leaves at his death, a vaſt treaſure of twenty milions of Crowns, which they had amaſſed thus together, by their extortions, and deviſes. For all things e're this time had been become ſaleable at *Rome*.

Now it was that the Emperors, wholly in a manner, depended on the Popes will and pleaſure; who aſſume right and Soveraignty over the Cities Subject to the Empire in *Italy*.

And the Emperors give up, as it were, all their Power and Authority, ſo long conteſted for, to the Popes. For *Clement the 6th.* after 1340. to diminiſh ſtill more and more the Emperors Right and Authority, created Vicount Vicars to rule the Empire. Yet the Emperor again in requital, inſtituted other Vicars to governe the Church. This and other things ſo netled him, that he would never be reconciled with the Emperor, except he put himſelf, and all his, into his Holineſs diſpoſal. Which for quietneſs ſake, and to prevent the ſhedding of Chriſtian bloud, the Emperor doth. The Princes of the Empire exclaim againſt the Popes tyrannical uſurpations. The Arch-Biſhop of *Mentz* is depoſ'd for but ſpeaking on the Emperors behalf: and the other Electors, partly brib'd, and partly awed, agree to ſet up his Son. *Thus the Empire went down, and the Popedom up.* And then cozens the world with his year of Jubilee, reduced to every fifth, and the fine trick of Indulgences, to pleaſe the people, and drive a gainful trade to the Popes. He gave away the *Canaries* alſo to King *Lewis*. And *fifty thouſand perſons had acceſſe to his preſence, in one day, and diſmiſſed again.*

About 1352. The Emperor, to gain Pope *Innocent the 6th's* favour, grants him in a manner all his Authority in *Germany*; and three years after is crowned at *Rome*, by the hand of the Popes Legate; (himſelf reſiding ſtill at *Avignon*) promiſing not to ſtay one day longer at *Rome*, (now the Pope was abſent) then after his Coronation.

About 1380. *Clement the 7th.* is ſet up anti-Pope, by a company of French Cardinals againſt *Urbane the 6th.* for being againſt returning to *Avignon*. The French and Spaniard ſide with *Clement*: the *Italians*, *Engliſh*, *Dutch*, &c. with *Urbane*. *Rome* is miſerably plundered by *Clement*, and his party. One Popes Bulls roared againſt the others. And all Chriſtendom divided. This ſchiſme laſted neer fifty years.

An. 1404. *Innocent the 7th.* demands the Moyety of Eccleſiaſtick

ſiaſtick Revenues; but is ſtoutly deny'd both in *France* and *England.*

About 1417. Upon the appearance of *Wicklif, Hus Jerom of Prague, Savanarola, &c.* in the world and their followers, it is decreed in Council, *That a Council was above the Pope.* And 1431. The Council of *Baſil,* ſummon the Pope, and put forth a bold Sanction, called therefore *the Pragmatical Sanction,* againſt him, and depoſe him

About 1464. *Paul the 2d.* ſells all for mony. Reduces the Jubilee to every twenty fifth year to get the more, to maintain Sumtuous and Pompous Habits for himſelf and Cardinals; and Diamonds, Saphirs, Emeralds, Jaſpers, Pearls, and all precious Stones, for his Mitre, *&c.*

An. 1492. The Pope gives the Eaſt and Weſt Indies to the Spaniard, and the Portugal, and divides the whole, (new world at leaſt,) betwixt them, as the firſt diſcovers; and not long before gave the title of Catholick King to *Spain,* for the conqueſt of the Infidel *Moors* in *Spain.*

An. 1503. *Julius the 2d.* A Martial Pope, paſſing over the Bridge of *Tyber,* brandiſh'd his Sword, and threw his Keys into the River, ſaying, *That if Peters Keys would not ſerve his turn, Pauls Sword ſhould.* And yet they have done more in the world by the Keys, then ever by the Sword. He excommunicated the King of *France,* who regarded it not; but printed Money with this Inſcription, *I will deſtroy Babylon.* He was in the end depoſed likewiſe by a Council in *France,* like as the Council of *Baſil* had done before, to one of his predeceſſors, as was hinted.

An. 1512. *Leo the 10th.* an Atheiſt, hug'd and bleſſ'd himſelf, as it were, to think *What great Riches, that fable of Chriſt had got them.* And yet not enough for his turn, and to ſupply his vile and enormous extravagancies. Wherefore he goes about to raiſe ſummes of mony by common, open, and notorious ſale of Indulgences and Pardons in *Germany.* (They were

too

too common at *Rome* already, to go off there) which occasion'd *Luthers* revolt, out of æmulation first, as 'tis thought, rather then Conscience. For the Fryars quarreling who should have the honor & profit of the seal; *Luther* & *Augustine*, stomachs at it, that the *Dominicans* carried it from their Order. But afterwards, out of pure conscience, and the motion of God's Spirit, and Zealous desire of true Reformation of the corruptions, abuses, and errors of the Church.

From which time this mighty growing Kingdom of the Pope, both *S*piritual and Temporal, (For they are much together into one power, and cannot well be parted; And indeed Princes never strike at the Root, till they strike at his Spiritual. Otherwise he will still have an Empire, in their Empire against themselves, on all occasions) I say from this time it begins to fall apace.

For the Court of *Rome* had so tyranized in *Germany* with such intolerable extorsions and abuses that the Germans had a secret and deadly hatred of that Court, and of the papal power, with a desire to be freed therefrom. For things were brought to that pass there, that if the Pope had bid the people, yea and even the Clergy & learned too, *eat Hay*, they would have done it. So great was the power of the Pope, *&c.*

Therefore upon *Luthers* violent opposition of the intolerable corruptions of the Church, like tinder, they soon took fire, and make a great party.

And thereupon first, *An.* 1521. Pope *Adrian*, at his first enterance into the papal Chair, making great shew of Reformation, the Princes of *Germany* present an hundred grievances of their Nation to his Legate. But it was but a shew, and so vanished. For their wickedness could on longer be hid; but was made manifest to all men.

And so *Germany* becoms divided into two great Factions, *Protestants* and *Papists*, towards 1530. and at last in the peace at *Passavia* 1552. (after the War called the Smalcaldian for their

their Liberty and Religion,) obtain full freedom and exemption from the papal yoak, *&c.*

Hereupon immediately, as it were in a moment, one half of Christendom almost falls off from the Pope too, *viz.* half *Germany*, all *Denmark*, *Suedland*, and *Norway*; half *Poland*, *&c. Bohemia*, *Hungary*, *Transilvania*, &c. halt *Suitzerland*, *France*, *Low Countries*; all *England*, *Scotland*, &c. And so they have ever since been affraid to provoke Kings and Princes, as they had done and Lord it over them, and the World as before.

Likwise towards the year 1530. *Charles the 5th.* vindicates the temporal power of the Empire, as *Luther* had the spritual, of the Church. Sacks *Rome* and takes the Pope himself in the end prisoner, his Souldiers omitting no kind of affront and abuse towards the Pope and Cardinals. *There one rod up and down on Horsback in Whores attire, and with a great train some leading others following; sometimes blessed sometimes cursed, like a Pope.* Which *Cæsar* acknowledg'd as a just reproof of his *Popeship*; though without his order, or privity.

About the same time King *Harry the 8th.* cast off his Supremacy in *England* and took it himself; though he had but lately made him *Defender of the Faith*, for writing against *Luther*: and also destroy'd Abbies, and Monasteries, for their unprofitableness, idleness, Luxury and Mischievousness, both to State and Church; devouring the Fat and Sweet of the Land.

To withstand this general defection, and to settle and confirme the interest of the Church, and still uphold the papal Power and dominion from quite sinking, *Paul the 3d.* about the year 1550. calls the pack'd Council of *Trent*, under the notion of a free and general Council (which was much desired and urged for both by Princes and People, even Protestants themselves, to bring Religion to some settlement, among such contentions of Catholicks, Lutherans, and Zuinglians, *&c.*) thinking by its specious authority, as of the general and unanimous

mous conſent and judgment of the whole Church, to heal the deadly wound of Reformation, and daſh it in the firſt beginnings. For ſeeing the Popes ſingle authority was no longer ſufficient, the pretence of the General Council (which could not in reaſon be denied) might maintain the credit and authority of their Religion, and Dominion, in the Conſciences of men; and under ſhew of that might more freely thunder out their execrations againſt all diſſenters and oppoſers as Hereticks.

And there it was decreed, *That 'tis neceſſary to Salvation to be ſubject to the Church of* Rome; *That the Pope may diſpoſſeſs Princes of their dominions, if they will not root out Hereticks*, &c. But he could never yet, get ſo much power again, as effectually to put theſe decrees in execution.

The order of the Jeſuits was next made uſe of, (though intended, and appointed for a better end by their founder, *when he went up and down preaching Repentance in Spain*) to uphold by their ſeveral Artifices the Romiſh State and Religion declining. And therefore they boaſt, as if *Ignatius* had been raiſed on purpoſe by God, in oppoſition to *Luther*. A very religious order at firſt, at leaſt in pretence and appearance, and more wiſely inſtituted from the defects ſeen in others. Which made them on a ſudden over ſpread the world, and which the Popes themſelves were not a little jealous of. For though tho Capuchins or preaching Fryars not long before inſtituted, ſwarm'd to an incredible Number, and went up and down to preach the Goſpel, even to the Eaſt and Weſt Indies, and were eſteemed the moſt holy and religious of all orders; yet theſe ſeem'd to prevail, and ſpread above all. And theſe two orders were accounted as the Sun and Moon, among all the other Stars, which were hardly to be numbred. For at this time, *viz. An.* 1550. there were numbred *two hundred twenty five thouſand, and forty four Monaſtries in the chriſtian world*, (viz. Greek Church and all) which parhaps may contain *about thirty or forty*

hundered

hundered thousand Monks, &c. a dreadful Army, could they get together; For, for all their preciſian ſhews and pretences, they could withal their hearts fight againſt Hereticks, by how much their Zeal for their Religion and Religious Orders, Colledges, and Lands, is the more radicated and implanted in them; if it were but once inkindled.

But now the Jeſuits become fit Agents and Inſtruments for the Popes ſervice, for *Paul the 4th. An.* 1555. became a great Patron of them, when he ſaw they might be for their turn and the fitteſt Emiſſaries under Heaven to run on their errands; and might by their zeal, activity, and preaching and teaching the people, by their learning policy and prudence, and their training up youth, withſtand and ſtop the general overflowing of the new Hereticks, as they term'd them. And ſo ever ſince they have been employed as fit Agents for the Pope, in all Courts, Kingdoms, and Churches. For to the three vows Chriſtianity, Popery, and Obedience of all other orders, they added *the fourth of Miſſion*, to be ſent wherever their Superior ſhould order, without asking a reaſon; And this the Pope has preverted (contrary to the firſt intent) to all villanies imaginable, Plots, Priſons, Stabbings, *&c.* but ſpecially to gain Proſelytes, and make factions, and diviſions and inſurrections in Churches, and Kingdoms yet to divert the Torrent of the Peoples affections from the Jeſuits (for the Popes began to be affraid leaſt they ſhould ſway all, Church and popedom too) the Oratorians were ſoon after inſtituted, to be, as it were, another prop of State, or rather Antiprop, to & with the Jeſuits, ſo that the *Capuchines*, or preaching Fryars, (the moſt ſerious and Sanctimonious of all, as was ſaid and infinetly beloved reverenced, and numerous) by their devoutneſs, ſtrictneſs, and ſelf-denial; The Jeſuits by their policy and Scool-learning; and the Oratorians by popularity, and practical Divinity and Sermons, (from Morallity, Hiſtory, and the lives of their Saints, to affect the people, *&c.*) all do the Popes work for him ſtill,

without ceasing, both among the Princes and People; though neither they (nor any other Order) have any good liking for the Jesuits.

This Pope also was a patron of the bloudy Inquisition, to see if that would do the work, when nothing else would. So that in a very short space neer 200000. Souls were destroyed thereby, under pretext of Religion. 'Twas his Legate said to the devout Parisians, who would needs have his *Blessing*, *In as much as this People will be decieved, let them be decieved still*, which indeed is the Sum Total of all their Religion, and the best Confession of Faith they ever made, *viz. That they are all Knaves, or Fools; decievers, or decieved.* 'Tis such gross Religion to the truly enlightened Christians! But you must think the Parisians i'th mean while, were well blessed then!

Also ever since the times of *Luther*, the chief foundation of the Papal power & Hierarchy, have been the Kings of *Spain*, as avowed Patrons and Protectors of that Religion; who keep their people punctual to the Church and Service of *Rome*, no less by the tyrannical Inquisition; (manag'd by the most rigorous, and zealous of the Fryars;) then by their stately Gawdy delightful, and pleasing Ceremonies, and Customs. Also the Greatness and Magnificence of that mighty flourishing Monarchy of *Spain*, ever since *Charles the 5th.* even to our times, has by its power, and interest, and for its own advantage, and end, been a means to uphold the feeble and tottering Papacy in the world and more firmly to root it among the Spanish Catholicks; which made a Pope on his death bed say, *My life can little benefit the Church: but pray for the King of* Spain *as it's chief Supporter.* And Zeal it was for this Religion, and Hatred of the Protestant, and reformed; that put the King of *Spain*, upon that tyranny in the *Low Countries*, which occasioned their utter Revolt both from his Government, as well as that Religion, 'Twas this also in part that caus'd the expedition against *England in Eighty Eight, &c.* But the King and also Church of

France

France, has (in oppoſition to *Spain* partly) ſtood as looſe from him, ſo that his Holineſs has been ever and anon affraid of his moſt Chriſtian Son, as too good a Chriſtian, for a good Catholick and obedient Son, of the Church; and feign upon all occaſions to comply with him, and carry favour; except when he needs it; for then to be ſure, he forſakes him, and leaves him in the lurch, if he can.

But now ſince theſe tranſactions paſſ'd, the Pope has been able to do little or nothing in the world; ſave excomunicate a few Princes, to no purpoſe, and for form ſake, *&c.* As King *Henry the 8th.* Queen *Elizabeth*, giving her Kingdom to the King of *Spain*. *Henry the 3d. and 4th.* of *France*, for ſiding with the *Hugonots*, and Hereticks, againſt the Holy League, *&c.* The Venetians for maintaining their priviledges, againſt his, and his Clergy's Uſurpations. The Duke of *Parma*; and laſtly the Duke of *Lorrain*. But was lately forc'd to ſubmit to the King of *France*, without daring in the leaſt to roar, with his Bulls againſt him; but to take all in good part, as quiet as a Lamb: Yet cunningly at laſt pach'd up the buſineſs, and ſcraped acquaintance again once more with this drad Prince. Of all which more particularly according to order of time, in ſhort, as follows.

Towards the year 1540. the Order of the Jeſuits began; and ſoon overflowed Chriſtendom, as before intimated.

About the ſame time King *Henry the 8th.* caſt off the Popes Supremacy, and deſtroyed Abbyes, and Monaſtries: for which excomunicated by the Pope, and his Kingdom given *to the firſt that could get it*, before likewiſe hinted.

After 1540. *Paul the 3d.* calls the Council of *Trent*, to eſtabliſh the Church Catholick, as they phraiſe it, and confound the new Evangelick, *&c.*

Towards 1570. *Pius the 5th.* excomunicates Queen *Elizabeth*, and gives away her Kingdom to the King of *Spain* (you muſt underſtand, ſtill if he could get it.) But ſee how imperi-

ous they are ſtill. *By the fulneſs of power, which he that raigns above, hath given to me, whom alone he hath ſet over all Nations and Kingdoms, to pull up and pluck down, to deſtroy*, &c. (The Devil began to rage now, to ſee his Kingdom go down ſo;) *We depoſe* Elizabeth *from the right of her Kingdoms; and we abſolve all her Subjects, from all manner of Oaths of Allegience, which they have ſworn unto her.* He doth all he can likewiſe by Treaſons, Murthers, and Poyſons againſt her, and all Princes inclinable, or but favourable to the Reformation. His inſtructions by his Legate, to the Emperor was, *Neither Faith, nor Oaths to be kept with Hereticks*, &c.

An. 1572. *Gregory the* 3*d.* celebrated the horrible Maſſacre of *Paris*, with publick Triumph at *Rome*: and ſung the *Te Deum*, &c. therefore. For they had hopes to have quite rooted out the Proteſtants.

After 1580. *Sixtus the* 5*th.* excommunicates *Henry the* 3*d.* of *France*, for killing the *Guiſes*; and making uſe of the Proteſtants on his ſide. Commends the Murthering of him in a ſet ſpeech, amidſt his Cardinals; Bleſſes the Banner of *Spain* againſt *England* in the famous expedition, in eighty eight, *to ill purpoſe*. For his Benediction proved a Curſe. Quarrelled afterwards with *Spain* for *Naples*, &c.

About 1590. *Gregory the* 4*th.* exhauſted the Treaſury of the Church in the Wars of *France*, againſt *Henry the* 4*th.* and the *Hugonots*. Curſed, that is, Excommunicated that King for an Heretick and Apoſtate from the Church; and ſent his Nephew General to the French Wars, againſt the Proteſtants.

An. 1592. *Clement the* 8*th.* never lets the ſaid King to enjoy quietly his Kingdom, 'till he brought him to turn Catholick again, to be ſettled therein; But yet loſt his life notwithſtanding by the Jeſuits practiſes, for not being good enough to them, and too good to the Proteſtants ſtill. For becauſe he was not turned ſuch a zealous Papiſt, as to be abſolved from his excommunication by the Pope; but that one of his own

Biſhops

Biſhops ſerved his turn well enough; therefore he muſt paſs for a Tyrant, and be ſtab'd: And yet to abſolve him after he was dead, (when he ſure he could do no more harm, nor ever turn again) for turning Catholick in his life, *Two Embaſſadors muſt be ſent to* Rome, *to be whipt by the Pope in his ſtead, who at the end of every verſe of the eleventh Pſalm, gently ſtrikes with his Rod, the proſtrated Suppliants.* He excommunicated likewiſe the Duke of *Ferrara*, and added his Dukedom to *St. Peters* Patrimony, as a good parcel of Land. And would not grant the title of King, to the great Duke of *Moſcovy* for inclining to the Greeke Church, more then theirs. And laſtly endeavoured before hand to prevent King *James* ſucceſſion to the Crown of *England*, hoping to reduce it again to the Church, as they had done before Queen *Mary*.

An. 1595. *Leo the* 11*th.* had this Luciferian Motto over his *triumphal Pageant, Worthy is the Lion* (his name) *by virtue of the Lamb, to take the Book, and open the Seals thereof.* They cannot leave their Pride and Blaſphemy, till they are quite whipt out of Gods Temple, where they ſit as Gods. Nay yet more.

His ſucceſſor *Paul the 5th.* had ſuch inſcriptions, as theſe, given him. *To Paul the 5th. Vice-God. Moſt Invincible Monarch of the Chriſtian Commonwealth, and moſt Zealous Conſervator of Papal Omnipotency.* And cauſed this Plate to be marked with this Inſcription, *Conſecrated to the Eternity of the Burgeſian Family.* But higher was that upon the Gates of *Tolentum* in *Italy*, *To* Paul the third *the moſt high and mighty God on Earth*; though one ſhould have thought, that the Reformation then begun in the World, out of policy ſhould have taught them, more Modeſty. For the Devil when ill at eaſe, a Monk would be, *&c.* Surely Lucifer, that fell from Heaven (aſſpiring to be above God, as the Pope, all that is called God,) was the firſt Pope in Heaven, and the Father of theſe his Sons on Earth.

About 1605. He excommunicated the Venetians, for maintaining ſtoutly their Rights of ſtate, and withſtanding his incroachings;

croachings; whereupon War insued: *Baronius* exhorting the Pope thus, *Arise and Eate the Venetians*: as if it had been as easie, as to eate his dinner. But he found them a tough Morsel, which he could not get down; and so was held to hard meat. But a Cardinal of *France* made up the busines as well as he could; but could not without enough dishonour to his Popeship. He by briefs, or writings, (sent to the Loyal Catholicks of *England*,) forbad the Oath of Allegiance to King *James* from his own Subjects. He laid a great Tax also on the Clergy in *Italy*, to uphold *the good old Catholick cause*, in the Wars of *Germany*, about 1618. and a new Order of Knighthood was erected at *Vienna*, the Imperial Court, for all *Heroick* Catholicks, under the Patronage of the blessed Virgin, *St. Michael*, and *St. Francis*, to root out the Hereticks. But all would not do. For they *increased and multiplyed*. The Powder plot in *England* was also in the beginning of his Popedom, set on foot by the Jesuits, and their complices, in *England*. *An.* 1605.

An. 1621. *Gregory the 5th.* elected by way of adoration; instigates the French King against the Protestants. *Canonizes Ignatius*, the founder of a company of *Incendiaries*, that is Jesuits (for so they have proved ever since.) *Baptized with not the Holy Ghost, but with Fire*; answerable both *to his Name, and Motto*, and *their Natures*. Quarrels with the Venetians, for entertaining *Greeks*, now they had no wars with Infidels, the Turks. To whom the Venetians wisely replyed, *That they held all Infidels that opposed their Commonwealth.*

An. 1623. Twenty four of the Cardinals grew sick upon the quarrelsome and ambitions choise of *Urban the 8th.* whereof ten lost their lives, with divers of others. Father *Paul* a venerable Religious Monk, who stood up high for his Venetians, against the Jesuits, who pragmatically stood up for their Pope, (for which they were deservedly banished by the State;) not till now smarts, and is wounded for his crime of Loyalty to them,

them, and petty treason as it were against the Jesuits, *&c.* this Pope made War against the Duke of *Parma*, and *Florence*, for the Dukedom of *Castro*, *&c.* And no doubt he had an underhand, or little finger at least, in the bloudy Massacre of *Ireland* 1641. by the Catholicks.

Afterwards *Innocent the 10th.* pronounces void, and goes about by his Legate to null the Peace of *Germany* made at *Munster* 1648 between the Protestant and the Papal princes, (where the Protestants, both Calvinists as well as Lutherans, were esserted into full and free liberty of their Religion;) as hurtful and dangerous to the Church forsooth. But *Germany* no longer now fears their loud Bulls roarings and bellowings as formerly; and do but laugh at such the vanity of *his Omnipotent Impotency.*

After 1654. *Alexander the 7th.* determines new Articles of Faith against the *Jansenists*, and condemnes them for Hereticks. The Church of *France* begin to vindicate their Liberty against such new decrees, and power of the Pope, It grows to a great faction between them and the Jesuits. The Pope and his Instruments, make the King look upon them as a dangerous Sect, and as it were a new kind of *Calvinistical Papists*, that would both joyn against the true French Catholicks, and endanger *France*, both Church and State, as much as formerly those *Hugonots*. But they increased notwithstanding, and several Bishops, Clergy men, and others adhered to them against the Novel Usurpations and determinations of the Pope, who would feign have been accounted infallible in his Conclave and pack'd Consistory at *Rome*, without a general Councill. And sowl work had like to have ensued; but that the King and Pope together, have lately within this year or two, devised an expedient latitude, for the dissenting Bishops and Leaders, least the rent should be made greater, willing to make use of any Salvo for such a Sore, *&c.*

An. 1662. The Popes Guards, (by his Brothers design against

againſt the intereſt of *France*) aſſaults the French Embaſſador; which was connived at by the Pope, and his Brother, (who ſet it on foot) countenanced, and due Juſtice evaded. The King demands ſatisfaction; prepars a great Army to enter *Italy*, (whereof ſome had in a manner begun to enter.) which made the Pope tremble; and the French ſing hartily, *Rome is ours already &c.* yea the grand Ball at Court (ſince become a common Tune or Air too in *England*) began thus,

Great King will you profane
Your Rapier in vain,
Your young brave Conquering Blades,
'Gainſt Cowplains only with Beads, &c.

But his Holineſs wiſely ſubmits, and drives on a Treaty for Satisfaction and Accommodation, and thereby condeſcended to ſet up at *Rome a Piller of Remembrance*, as it were, for the Injury, and Affront offered. Upon which ſubmiſſion, the King of *France* recieves his Embaſſadour through all his Kingdom, with extraordinary Magnificence, and ever ſince has been very kind to his Holy Father; and lately out of complement granted the preſent Pope leave, to take down this too laſting a Monument of their reproach: but all no doubt for further ends to himſelf, which he is driving on in the world, *&c.*

And while the King was thus good to the Church. The Pope takes that opportunity, to ſee if he could get to be owned, as infallible in *France*, and ſupreme Judge and determiner of Controverſies, and differences of Opinions in Religion; finding by woful experience, they ſhould never have that property of a *Vice-God, Omnipotency* in the World, before they had thisof *Infallibility*. This was towards, and in the year 1666. by *Alexander* the late Pope. But that year has not proved ſo kind

kind and lucky to their projects, as they looked for. Nor could they fool *France* into such a premunire.

This Pope has had little to do yet, but patch up the *Jansenian* Breaches, to avoid further mischief; (as but now hinted.) To mediate between *France* and *Spain*, as much as he could; and to invite Princes against a less worse Enemy to Christendom, than himself, the Turk; who never did it half so much harm; nor ever will. Yet the Noble *Venetians* deserve Succour, and the *Pope destruction.*

Yet so it is that the Kings, Princes, Clergy, and People of the Earth, have so drunk of, and been intoxicated with the Cup of *Romes* Fornications, that notwithstanding all the evill they have suffered by her Domineering and Tyrannizing over them, their Kingdoms, Subjects and People, both Soul and Body; as by the foregoing story may in part appear; yet they love to commit folly and abomination with her still; and her fine and goodly Religion, so carnal, so pleasing and sutable to flesh and bloud. But in the end, sure God will put it into their hearts (when he shall once have opened their Eyes, to see what miseries and mischiefs, she has brought upon all Kingdoms and Nations, and the whole World too, at least occasionally, or even but to see their own interests and concerns) *to hate the Whore and burn her with fire.*

Dæmonis Ira premens, odijs ac fraudibus orbem
Implet, nec damnis hominum exsaturata quiescit.

The Devil fill'd with Rage, the World doth fill,
With Wars and *Cheats, to rule it at his will; *(tricks)*
And for more mischief is more greedy still.
The Devil,
Of Evil,
Will never have his fill.

This is the Kingdom of the Beast, and the Synagogue of Sa-

tan; or a General draught of the helliſh Hierarchy of *Rome*, or Popedom *of King and Prieſt Lucifer on Earth.*

The pretended grouuds and foundations of their Popedom, Spiritual, have been already hinted before. Thoſe for their Temporal are much of the ſame nature, *viz. That the Pope is Chriſt's, that is God's Vicar, or Vice-Gerent; and ſo not only Vice-Roy*, as it were, *but Vice-God on Earth*, which title they dare own; *That He's Viſible Head of the Church, and ſo of the State too, in order to the Church. For that the Church is above the State; The Head of the Church above the Head of the State. The State for the Church, not the Church for the State; and therefore dominion to be founded in Grace*, &c. *And ſo no Enemies of the Church, Infidels, or Heretick's to be capable thereof; but to be deſtroyed, and rooted out*, &c. (which are, all they ſhall judge ſo.) Likewiſe many Rights, Priviledges, and Favours granted by *Conſtantine* the Great, *Charls* the Great, and other Emperors and Kings. As alſo uſurped and long permitted, or connived at Cuſtoms, Examples, Preſidents, *&c.*

But in one word, an outward Carnal Religion in the Letter without the Spirit; The form of Godlineſs without the Power. Chriſtians both Paſtors Preachers and People, firſt not having the Spirit, nor the wiſedom from above, namely the wiſedom of God, and the Power of God; but the wiſedom of man, or that which is worſe, the wiſedom from beneath, earthly, ſenſual, and deviliſh. Hence Ceremonies without ſubſtance; external and carnal Ordinances, Commandements, and Inventions of men, in the Worſhip and Service of God; Love of the World, and things of the World; Pride, Ambition, Covetouſneſs, and Voluptuouſneſs; and Preaching, and profeſſing Religion for ſuch ends; and taking all up from tradition, authority, and foreſathers, *&c.* Whence contentions and diviſions about needleſs Opinions and Ceremonies; for Dignity, Superiority, and Supremacy; for Riches and Honours, *&c.* And then a pompous, gaudy, and merry Religion, to pleaſe

the

the people, and gratifie the outward man; to maintain and uphold the greatneſs, power, pomp, and pleaſures of the Clergy; through the ſecret and myſterious working of Iniquity, in men of corrupt minds, and erring concerning the Faith, and the Truth; which was after godlineſs, *&c.* with ſome frightful devices to ſcare and awe their guilty, fearful, and ſlaviſh Conſciences; and other petty ones again to pacifie, and allay them; miſtaking the whole *Myſtery of Godlineſs*, and inverting it into a *Myſtery of Iniquity*, one degree of Error and Corruption bringing in another; I ſay all this; *is the foundation and Superſtructure of this Kingdom of darkneſs and of Hell.* For the natural man perceiveth not the things of God, and of the *Kingdom of God.*

As for the Popes Temporal Principality, and Soveraigne Eſtate in *Rome*, and *Italy*, (and *Avignon*,) called the Eſtate or Land of the Church, and *St. Peters* Patrimony; The foundation thereof as a peculiar and diſtinct Soveraignty apart; beſides the forementioned grounds of the donation of Chriſt to *St. Peter*, (and his Succeſſors) as his Sea, *&c.* it depends over and above, on the forged and counterfeit donation of *Conſtantine*; on the real donation of *Pepin* and *Charls* the Great, *&c.* on the Counteſs *Mathilda's* laſt Will and Teſtament. (All which gave liberally to *St. Peter*;) and laſtly on Uſurpation, Arms, and Violence.

And notwithſtanding it's convenient ſituation for the command of all *Italy*, and the perpetual fractions there formerly; yet they could never ſo wiſely manage their Pope-craft as yet to poſſeſs themſelves, like the ancient Romans, of the whole; which remains divided among many Princes and Soveraign Eſtates. *As the Eſtate of ancient Lombardy*, (under which is contained *the Dukedom of Milan* ſubject to *Spain*, *the Dukedom of Mantua*, *Modena*, *Montferrat*; and the *Principality of Piemont*, which belongs to *Savoy*) *The great Dukedom of* Tuſcany *or* Florence. *The Lands or Eſtate of the Church, or the Popes Patrimo-*

ny. *The Kingdom of Naples*, with *Sicily*, & *Sardinia* under *Spain*. And laſtly, *The Commonwealth of Venice, Genoa and Lucca.*

An. 1595. The Pope chalenged the Dukedom of *Ferrara*, for want of lawful Iſſue in the right of the Church, and partly by force, partly by compoſition, united it for ever to the Sea of *Rome*.

An. 1626. The great Dukedom of *Urbin* foremerly made fudatory to the Church, and held thereof in homage for want of Heirs, of right fell to the Pope, *&c.*

About 1647. The Pope ſeized on the Dukedom of *Caſtro*, from the Duke of *Parma*, upon the account of feudatory Quit-rent, due to the Popes, whence aroſe War. But the Controverſie was compoſed by the authority of the King of *France*, in their late treaty, 1664. when agreed, that *Caſtro* ſhould be reſtored to *Parma*, and the Duke to pay the mony due, *&c.* And then agreed likewiſe, that the K. of *France* ſhould reſtore *Avignon* to the Pope, wch he had ſeiz'd on, not long before, upon the quarrel about his Embaſſador at *Rome*; wch was acordingly done.

And thus we have in general repreſented the foundations and Revolutions of the Papal Hierarchy, or Kingdom of the Pope; both Temporal and Spiritual; its riſe, growth, increaſe height and decreaſe; not being able well to comprehend ſo long and myſterious an Hiſtory, and ſo confuſed with all others in leſs room, and willing only to touch upon chief particulars of their uſurpations, incroachings, and domineerings, down to our times, that ſo you might have a Map or Table, and plain veiw, as it were at once, of this Eccleſiaſtical and Prieſtly Kingdom. All which 'twas neceſſary to fetch ſo high, the better to underſtand the coherence of the ſtory and preſent State thereof, with the Affairs and Revolutions (both of the Governments, and Religions) of all Chriſtendom; which it has ſo wretchedly involved it ſelf with.

The ſum of all, in ſhort is this.

The Popedom was, a digging, working, and preparing, as it were,

were, *underground, about* 400. *years most eminently from Victor, about the year* 192. *and others,* (especially afterwards from under *Constantine* the Great about the year 300.) *to Boniface the* 3d. *About the year* 600. *As Covetous, Proud, Corrupt, Opinionated, and in one word Apostate, Luciferian Bishops, Pastors, and Priests;* that had fell from their first standing, and foundation of the Apostles, that is, the primitive purity and simplicity of the Gospel, to devised Fables, Ceremonies, Inventions, Constitutions, and Prudentials, *&c.*

The Popedom Spiritual, or Universal Hierarchy, was founded by Boniface, *as Universal Bishop, and high Priest. And from him to* Hildebrand, *for about* 400. *years more.* Hence the Titles of Divine Celestial Majesty. *The Popedom Temporal, was founded by* Hildebrand, *as Universal Monarch.* Hence from both *Innocent the* 8*th.* is stilled, *one above all Principalities and Powers, and every name that is named in this or the other World.*

And the *Height and flourishing of both, under* Alexander the 3d. *and* Boniface the 8th. *who boasted that all powers were become subject to him,* &c. *to the dawning of the Reformation, by* Wicklif, &c. *another four hundred years, the Brightnes whereof has been ever since, by degrees, a consuming it.* And if we may *guess, by the Stars,* the last great *Conjunction of the two Superior Planets in the fiery Trigon in* 1663. (which never happened before since *Charls* the Great's time 800. years agoe) they bode no good predictions, for the Popedom; but look as if they *would burn up* (Alsted sayes) *all the dross and dregs of* Rome, *more then the fire of* London *was ever like to do, as they accounted of the Protestants.* But we must not think that *Rome* is only in *Rome,* though there she sits as a Queen, seing no sorrow.

During the first 400. years they contended for preeminence, priviledges, dominion, and riches to maintain it; and began to Lord it over, and incroach upon other Churches, as the best, the most orthodox, and most Apostolick; as the chiefest, and most flourishing and Imperial Church.

For

For Pope *Victor* about the year 192. excommunicated the Eastern Bishops, for not keeping Easter the same day with him; concerning which point the West (or Roman) Church afterwards prevailed, under *Constantine* the Great, by the Council of *Nice*; the Eastern standing for the tradition of *St. John*, and *Philip*; the Western for that of St. *Peter*, and St. *Paul*.

Afterwards they induced *Constantine* upon his Infant conversion, as the first Christian Emperor, to be good to the Church which had so suffered under the Heathen Emperors; and to make it great, glorious, and flourishing in the world; and peace setled in the Church; together with Dignities, Dominions, and Preferments, (in a politick and prudential way namely to avoid Heresies, Schismes, and Factions of Opinions, *&c.*) they began now to Lord it over one another, and over Gods Heritage, which they had not opportunity to do before, under persecution; nor sufficiently to shew the rottenness of their Religion at the heart.

They brought *Constantine* to decree, *Tithes to be paid of all things to all Churches*; At which time was heard this voice in the air, *now is poyson poured into the Church*; which refers to the pride of the Bishops and Clergy, which these riches occasioned afterwards. For *Hormisda* was so malpert upon't, about the year 500. as to excommunicate the Emperor, because he stood upon't *That it was the Emperors part to command, and not be subject to Bishops*.

During the next 400. years, they contended with the Eastern Bishops and Patriarchs of *Constantinople* for Universal Supremacy, devising divers sad stories and complaints; and incroached more and more upon the Emperors, and civil matters of State; and became as well Troublers of the Empire, as of the Church.

For the other four hundred, they contended with the Emperors themselves, for Universal Monarchy; (or Supremacy in Church and State;) iuterwove Temporal Jurisdiction with Spiritual,

Spiritual, and at laſt withdrew themſelves from all ſubjection to the Emperors, and brought them indeed under their feet; uſurping and inlarging power and dominion to themſelves, out of others ruines, *&c.* as by the forgoing ſtory may partly appear.

But this laſt (neer) 300. years, they have *ſwelled only with Titles, and big words*, and roared a little with their *curſed Bulls with ſhort Horns. And thus Pride begat Prelats, Prelats Patriarchs, Patriarchs Popes*, (anſwerable to worldly Empire, and Dignities,) *and Popes would be Kings and Emperors, and not only ſo, but Gods too; but indeed and in truth very Devils.* For Pope *Sixtus*, they ſay, gave his ſoul to the Devil for ſeven years Popedom. Such a ſweet proud Tyranny it is.

And now this long lived Popedom, is come to its old age, and drawing towards its end, *and from 666, plainly lyes a dying*; againſt which year it ſtrove, as it were, for life again, once more, in *England, Ireland, Holand, France, Poland, Suitzerland, Piemont, &c.* with ſtruglings in the world afreſh, are to be reckoned, but as *lightenings before death*; Unto which, if it fill up the 100. current, or more, 'twill but be anſwerable to ſuch tough, *and laſting heart of Oak*, too great to be rooted up in one generation.

In a word four hundred years, or more, a riſing, as we may ſay; four hundred a growing, and increaſing; and four hundred more a flouriſhing in it's height; and towards three hundred a decreaſing. So that leaſt of all, of any Kingdom, can it be ſaid of this, *Few though evill, have the dayes of the years of the Popedom been*; Taking evil for wicked and miſchievous, or doing evil, *&c.* And ſo ſignificently enough, and not unworthily, may *his Evilneſs*, now be ſtilled, *Pope*; that is, *Ancient, or old Father*. But

There is another Reaſon. Would you know why?
Their Baſtards ſwarm as thick, as Stars i'th Sky.

But we meddle not with the Perſonal Vices of *his Holineſs*.

Con-

Concluſion.

Thus have we ſeen in this laſt and worſt age of the World, all Chriſtendom all on a flame of Wars and Confuſions like *Wildfire* every where, catching from Country to Country, and then taking its courſe round. Neither has any Nation eſcaped ſcot-free from Stupendous Revolutions both Eccleſiaſtick and Civil.

We have ſeen within the compaſs of a few years, above a thirty years bloudy War in *Germany*, almoſt laying it deſolate, which divided it ſelf into ſeveral Streams, as firſt the Wars of *Bohemia*, then of *Denmark*, then of the *Swedes*, of *Saxony*, of the *French*, of *Hungary*, and of *Italy* too, &c. Above a fourſcore years War in the *Low-Countries*, with all the cruelties imaginable, and at laſt the moſt mighty Monarch of Chriſtendom outed of his own dominions by his Subjects and forc'd to acknowledg them a free State by a publick Treaty at *Munſter*. 1648. A twenty years War between the two moſt mighty Monarchs and Sons of the Church; with the Revolt of *Catalonia*; A threeſcore years Uſurpation of the Kingdom of *Portugal* from the right Heirs, brought to nought in a day, and without bloud; but neer a thirty years effuſion of bloud and Treaſure enſuing thereupon; yet at laſt that great Monarchy forced to conſent to the lopping off this ſo Principal a member from its body, by a late Peace. 1667. above a twenty years Wars of the hugeous Grand Turk againſt Chriſtendom.

We have ſeen a lamentable twenty years Civil Wars in *England*, &c. The whole Subverſion both of Church and State. A Glorious King brought before the Tribunal of his own Rebellious Subjects, and unmercifully put to death by a faction of Republicans; An ancient, and flouriſhing Monarchy laps'd into a ſhort liv'd Commonwealth, A State, A Protector, and a Mira-

Miraculous return to where they began, an unheard of Reſtitution of the Baniſhed and wonderful preſerved Prince, without War or Bloud-ſhed.

We have ſeen the mighteſt Emperor, depoſed and ſtrangled by his own Vaſſals, in the ſame year, 1648. and his Succeſſor much a-doe to eſcape the Rout in 1656. (that made ſixteen Baſhaws, one *Vizier*, forcing the Empereſs and the High Prieſt, (almoſt equal with the Emperor himſelf) to the *Seraglio*, &c.) And the Brother of a King to depoſe his Prince, under pretence of Loyalty and the publick good, keep him in durance, (Rule in his ſtead) and make the Father and High Prieſt of the Church give his Queen to him for wife; and all the Princes of Chriſtendom, even their late Maſter of *Spain* too himſelf by their Embaſſies and for their own Intereſts, to approve in a manner all; and to Complement the new Prince Regent from all parts.

We have ſeen alſo above twenty years civil Wars, Broyls, Commotions and Factions in *Poland*; and the poor old King made weary of his Scepter by his own reſtleſs and unconſtant Subjects.

We have ſeen him, and a Queen beſides, to lay down their Crowns of their own accord, for a more quiet and happy life.

We have ſeen a Univerſal Calme as it were, and Peace for a while; but a ſudden Eruption of fierce Wars again, both by Sea, and Land; and again, a preſent deep Silence, and ſtand as it were, of a ſudden, and the World gazing on one another, what they are about to do, &c.

Laſtly we have ſeen Grand Eclipſes, Conjunctions, Comets and new Stars, Innumerable Prodigies, and Signs in the Heavens, in the Earth, in the Waters, a raging Plague marching from Country to Country together with raging Wars, and *the moſt dreadful Fire*, that ever was deſigned or contrived, of one of the greateſt and moſt flouriſhing Cities in Chriſtendom. And behold greater things yet to come! *ch.* following, &c.

An additional Observation, concerning the late Popes designes.

There has already been hinted his new Negotiation with the Kings of the Earth to establish the *Papal Sea's Infalibility*. He had a great zeal besides in rapairing the *Church of St. Peter Paul*, and to erect there a *new Apostolick Chair*. And would have imposed this Inscription thereon (although hindred by the wiser Cardinals) *In the year of the Apostolick Authority restored, the first*. He spent likewise all the time of his Priestdom, in adorning *Rome* with new Palaces and Basilicon's; especially in raising a Palace designed for the future choice of Popes, called the *Conclave*, into a stupendous Grandure. To Erect which, that there might not want room, he commanded many Streets of the City with Temples and Monasteries to be demolished; and sent for all sorts of Artificers out of *Italy*; as if, like *Nebuchadnezer* he meant to say. *This is Babilon the Great which I have built, for an house of my Kingdom, and for the Glory of my Majesty*, &c.

And now we should pass to the Foundations and Revolutions of the present Religion of Christendom; but that they would swell this Table (of the general heads of things only) into a volumn; already too larg; And for that they may be also somewhat apprehended, from *this general View, of the Revolutions of States and Kingdoms*.

Behold the desolutions of the Earth;
For want of the King of Peace to rule!

The

The Pretenſions and Intereſt of Europe.

The pretenſions of Europe are either of one part, to another, as of *England* to *France*; *Spain* to *Portugal*, &c. of which 'twill be needleſs to ſpeak a word: or elſe to other parts of the World, as to *Aſia*, *Africa*, or *America*. Of which a word or two. Theſe pretences are founded on wrong and falſe titles; as Right of diſcovery, or of Chriſtianity and Religion; and the Popes donation and diſpoſal of the whole Infidel world accordingly thereupon.

For towards the year 1500. Pope *Alexander the 6th.* as if he was Maſter of the whole Earth, diſtributed, by his Bull, all the new World between *Ferdinand the 5th.* King of *Spain*, and *John* King of *Portugal*. Here was a wonderful donation indeed, of the World from Eaſt to Weſt, parted between two Princes.

And to make them agree, it was accorded, that the Portugueſs ſhould equally ſhare from the fortunate Iſlands, or *Canaries*, by one ſtreight line from *North* to *South*, for the firſt Meridian, an hundred and eighty degrees (that is, one half of the World) Eaſtward; and the Spaniard, as many Weſtward; And that both one and the other, ſhould have right to take poſſeſſion of all the Earth they could ſeize on; and all upon this title forſooth, That they ſhould convert the Infidels, and Barbarous Nations to the Chriſtian Faith; which they did indeed more like Infidels and Barbarians then Chriſtians. So mankind preys one upon another, like ravenous Beaſts and Birds of prey; Neither can the Proteſtans perhaps much reproach the Papiſts upon this account; and both will alwayes agree in this point, *that glory and gain, are not to be neglected, what ever becoms of Chriſtianity or humanity it ſelf.*

But when the *Portugueſs* through ignorance and impu-

dence, judged that they had wrong done them, (as yet ignorant that the World was round, or might be sail'd round,) by great importunity, they extorted, that the first Meridian, should be removed from the *Canary Islands*, to the *Azores*, three hundred miles more Westward. Hence the first Meridian ever since, has place not in the *Canaries*, but the *Azores* Islands. The cause of which mutation, is not the declination of the Margent, and variation of the Needle, or Compass: but this division between the *Portugueſs* and *Spaniard*.

Now by this change, it happened that the Portugals afterwards obtained *Brasil* in the *West Indies*, which fell within the Meridian of the *Azores*: but the Spaniards reaped a far greater advantage; because they from that time chalenge right to the greatest part of the *East Indies*, *viz.* the *Philippy Islands*, (which they have to this day,) to the *Molucco's*, and others, &c. then out of dispute the *Portugals*. And this made the *Spaniard* alwayes retire and adhere to the *Azores* for the first Meridian.

As *for the Intereſts of Europe*, in these sad dis-unions, revolutions, and confusions of Christendom; *The Intereſts* of the whole and of every part seems mainly to be, to agree in Religion, and known Articles of Faith; and not devour one another, as Infidels and Pagans, for Opinions or Ceremonies; and exclude not only one another their Church; but their Nation and the World too, for Hereticks; or if not agreement; at least *Freedom, and liberty of Religion*; which is no *unpracticable Romance* we see also for Christian Princes to unite, not so much against the Turk, as with one another; and not destroy and ruine one anothers Kingdoms, and so many Subjects lives, in unnatural unchristian Wars, and quarels; and lastly each Nation to accord and conspire together into mutual correspondence and free intercourse, in all their most excellent and useful things, of Nature, Art and Religion.

That so true Religion, Learning, Arts, Sciences, Commerce, and Traffick, and all things else for the Common weale of

mankind

mankind, may flouriſh, and be advanced *in the World*; *that Mercy and Truth may meet together, Righteouſneſs and Peace may kiſs each other, on the Earth*; *which they have ſo long forſaken.*

But firſt.

There are a ſort of Popelings yet behind
Muſt ride the Devil off on's legs, and break his wind.

CHAP. II.

Of the future State and Revolution of Europe, both of Church and State.

OUT OF

The laſt Viſions and Revelations of *Drabicius* the *Seer*, concerning wonderful things ſhortly to come: As the ruine of the Houſe of *Auſtria*, of the Pope of *Spain*, *&c.* by the Turks, Tartars, King of *France*, *&c.* converſion of the Turks, Jews, and Heathens. Reformation of the World, and Church by the Secular Powers. The Renovation and Reſtitution of all things at hand. New Heavens and new Earth, *viz.* Church and State, *&c.*

The Preface.

WE ſhould now finiſh this Table, but that we think it meet to add a ſecond Chapter of the Prophetick

Hiſtory

History of Europe; not from the uncertain conjectures of Astrologians and Politicians, but Revelations truly accounted Divine.

If it more immediately concern all to know the present State of Christendom, and of this last age above all before, that are past and gone, and almost forgotten; yet that is principally in order to what is to come: And so much more it concerns us to consider what shall be hereafter, then the things that have been, and are.

And indeed this all mens minds generally are most inquisitive after, yet few will have faith to believe. And hence the knowledge of things to come, is one part of History, as well as of those that are past. Wherefore I shall think it no unacceptable service to my Country men, and not unbefitting this place, to represent to view a summary draught also of those wonderful Visions and Revelations of *Dabricius*, by the Godly and Learned esteemed Divine; at least that few yet dare say are meer phanatick delusions, or diabolical; that so this Historical Table or Representation of things last past, and next to come; may be for more profit and advantage, and of greater use, to the English Reader.

'Tis certain all the world expects some great Catastrophe and Revolutions at hand, and great have lately past in all Nations, preparatory thereunto. All Astrologers gaze for it; All Politicians presage it, all Theologers divine it; And generally All People, Jews, Turks, Christians, Papists and Protestants, seem to bespeak as much. As if some dark intelligence were hovering up and down, to abode and whisper some such matter presently to betide the world. The Jews stand gazing for the Kingdom of their Messias; the Turks, of their Mahomet; The Christians of their Christ, and the Papists of their Antichrist.

The Planetary Conjunction, and new Stars, the dreadful Comets, and terrifying Prodigies. The remarkable predictions,

ons, and prophetick Spirits, yea the very falſe prophets too, in ſeveral Countries; The wonderfull providences, and ſtrange revolutions and alterations of this laſt Age, ſpecially thoſe of late; as the great Eclipſes not many years agoe. The new Star in 1572. in 1604. and lately in 1660. The fiery Trigon begun 1603. and ended with that great Conjunction of the two ſuperior Planets, *Saturn* and *Jupiter*, in that fiery Trigon, in 1663. never before this eight hundred years (*viz.* at the beginning of the German Empire by *Charls* the Great) and hoped to be the laſt being the ſeventh only of the world; having never happened but ſix times before, ſince the Creation. And this being alſo the third Conjunction of thoſe ſuperior Planets (which is every twenty years) in the ſeventh fiery Trigon, and falling in the year 1663. (*Rome, Rome*! remember ſixty three and three, was ſaid of that year by the Aſtrologers.) and the great congregation of all the ſeven Planets (in the fiery ſigne of Sagittary alſo) preceeding it (which whether ever happened before ſince the beginning of the world, is not known) makes ſome, not only take a Sign, but a beginning of ſome great Mutation in Religion and Government. In Religion, namely the converſion of Jews, Turks and all the Nations of the Gentiles. In State, the ſubverſion of all Tyrannicall Rule and Domination, and all manner of oppreſſion and violence in the Earth. The too late Prodigious Comets ſucceeding about a year after, (as well as thoſe in 1652. and 1618.) *Saturn being in the Houſe of Infirmity; for ſix month before*; concerning which there is extent, a ſtrange Prophecy found by *Capiſtranus* above two hundred years agoe, and printed above an hundred agoe at *Venice*, and afterwards (upon the Comet in 1618. appearing,) at *Pargue* in *Germany* in 1620. and ſaid by the ſaid *Capiſtran* to be one of the *Sybill's*, twenty years before Chriſt; concerning the ruine of the Pope and Emperor, and return of the Apoſtolick times. There is alſo ſome thing particular mentioned in *Capiſtrans* explication concerning *France*, (and others) *Aix la Chapelle*, which.

which is forgot. The Prophecy, ſaid to be of the *Sybills*; was only in figures of a Woman with a Triple Crown, embraced by a Crowned King or Emperor. With a Wheel with twelve ſpokes denoting the Cardinals, like the twelve Apoſtles, with the Arms of *France, Low-Countries, &c.* with other particulars forgotten. From one Angel appeared a blazing Star, darting upon the Woman and Emperor, *&c. Capiſtran* by a prophetick Spirit wrote an explication, of every particular, in ſhort Motto's writ underneath each; which he buried in a wall, (not daring to make it known in thoſe times. Being an enlightened Monk) and was found an hundered years after, and Printed as was ſaid at *Venice*. The Motto under the Comet is only remembered, *viz. Saturn in the houſe of Infirmity*, which ſome Aſtronomers ſay, could be meant of no former Comet, but this laſt only, having examined it by their Rules. Since this we have ſeen the ſudden irruption of the *French* into *Flanders, &c.* and the peace ſoon made again at *Aix la Chapel*, and yet indeed as good as no peace, but rather a truce. It were well this prophecy were better looked into to ſee whether any thing ſolid to be obſerved therein; or any thing that may anſwer and concern the preſent affairs, or the late Comet yea, or no.

In fine the moſt lamentable Wars, Plagues, Fires, and ſad calamities and heavy and grievous judgments of Gods wrath abroad in the Earth; eſpecially the aſtoniſhing *Blazing Fire of London, ſoon after in* 1666. The powerful approach and threatning of the Turks, and their dreadful deſign upon Chriſtendom, the univerſal unſettlement & ſhakings of Kingdoms and Nations, the high Animoſities and Jealouſies of Princes, and States, the cry of Subjects, and general failing of mens hearts for fear, and expectation of others, and the total deluge of prophanneſs, atheiſme, impenitency and unbelief, with their deſperate effects, namely all injuſtice, oppreſſion wars, and perſecutions, and univerſal corruption of manners, which make the whole Creation (of Church and State) groan for eaſe and deliver-

deliverance from ſuch heavy burdens; all theſe things, I ſay, ſeem to forſpeak or intimate ſome dreadful matter drawing neer. Methinks one may hear as the ſounding of the Hoofs of Horſes at hand; and that all things will not continue ſtill, as to this day, for ever. The ſixth day (or thouſandth year) of the world is drawing on towards Evening, and the Sabbath of the world to begin, *&c.* The number of the Beaſt *666.* almoſt reckoned; If we expect the number of years from the Birth and Death of Chriſt; Behold *1666!* is the number of this Age. If the number of a man, ſome more curious and witty, perhaps, then wiſe and prudent, would have ſpelt it out of the laſt Popes Name, & Office, or Title thus, *ALeXanDer EpIsCopVs RoMæ*, which is *1666.* or out of all his Names only, *viz.* Chriſtian Name, Sirnam, and added Name, thus. *FabIVs CbIsIVs ALeXanDer.* which makes *666.* the numder of a Mans name. Then ſome have added thereto VII. *viz. Alexander* VII. which makes *666.* or *1666.* and VII. over which VII. if you add to the VII of *Alexanders* name, make XIV. and ſhews the XIV chapter of the *Revelations*, where firſt is ſhewn, *Babylon is fallen, is fallen.* And they have obſerved it as ominous alſo in the preſent King of *France's* Name. *LVDoVICVs* XIV. Behold *666*, and XIV over. And becauſe theſe are paſt, perhaps the ſame francyful wits may rove ſtill upon the XIV. over, *&c.* And ſo there will be no end of ſuch imaginations, *&c.* And therefore we paſs by all ſuch witty conceits as to unworthy of ſo great a Myſtery, more ſolid is that of a Prophet amongſt our ſelves reckoning *1666* from the death of Chriſt (whereby he got the Victory over all his Enemies,) rather then from his Birth, though the foundation was laid there. Further of the year *1670.* I know not why *Philip Nicholai* wrote, That if it did not bring *the end of the world*, yet it ſhould bring ſome wonderful and unexpected alteration of things. But we paſs over theſe and ſuch like things, *&c.* and come to Revelations truly divine;

or which to be ſure are moſt ſtrange, if not true. Judge nothing before the time.

But firſt by the way we will entertain our Reader with the proud *Sultans* defiance of Chriſtendom, (who firſt in diſdain of the Emperor, and all Chriſtian Princes, had ſtruck off eight hundered Priſoners Heads, before the Emperors Embaſſador himſelf.) Though indeed notwithſtanding; a fickle Peace has ſince been patch'd up; and his power bent only againſt the *Venetians &c.*

The Great *Turkes* Letter of Defiance to the Emperor, upon his laſt Incurſion into *Hungary* with an Army of 250000. men, (beſides his Tartarian Hirelings) after the year 1660.

Mahomet, *Son of the Emperor, Son of God, thrice Heavenly, and thrice known by the renowned Emperor of the Turks, King of* Greece, Macedonia, *and* Moldavia; *King in* Samaria *and* Hungaria, *King of Great, and Leſſer* Egypt; *King of all the inhabitans of the Earth, and the earthly Paradiſe; Gaurdian of the Sepulchre*

of

of thy God, Lord of the Tree of Life; Lord of all the Emperors of the World, from the east even to the west, King of all Kings; grand Persecutor of the Christians, and all the wicked; the Joy of the flouriſhing Tree; the Chieftain and Gaurdian of thy Crucified God; Lord of the Hope of thy Nation;

WE ſend greeting to thee, Emperor *Leopold*; if thou wilt be our Friend, and ſubmit to our Domination, then we will that thy Greatneſs be Ample.

Since theſe times thou haſt violated and ſhunned our freindſhip, without having ever been offended either by War, or the fighting of God. Thou haſt taken ſecret deſigns with other Kings, and other Confederates, in envy to ſhake of our yoak, in which thou haſt done imprudently. This is it, for which thou and thy People ought to live in fear, & to have no other hope but death, for which cauſe thou haſt prepared thy ſelf; But we tell thee, that we will go forth, and be thy Conquerour, and we will purſue thee from the Eaſt even to the Weſt, and will make thee know our Majeſty; even to the utmoſt confines of the

Earth, thou ſhalt know our effects to thy great damage; of which we aſſure thee, and will have thee to expect our Greatneſs. Thy hope ſhall melt away, which thou haſt in thy Cities, and Fortreſſes. We reſolve abſolutely to beat down and raze all that appeareth any thing conſiderable to thine Eyes. And thou ſhouldſt not expect any other thing or friendſhip. and ſhouldſt not put confidence in thy ſtrong Walls; for we have ſet up a reſolution to deſtroy thee without remedy. It pleaſeth us to forrage *Germany*, and to leave it behind us, to the memory of our Bloudy Sword, to the end all theſe things may be manifeſt to all. It pleaſeth us to eſtabliſh our Religion, and root out thy crucifi'd God. And we fear no colours; neither can there be any ſuccour for thee, that thou mayſt eſcape our hands. It pleaſeth us alſo to condemn to the Chain thy holy Prieſts, and to deliver to the Dogs, and other Savage Beaſts, the dugs of thy Women. Therefore thou ſhalt do very wiſely, if thou renounce thy Religion. Otherwayes we do order and appoint, that all be delivered to the fire. This which is ſaid may ſatisfie thee; and thou mayſt comprehend by this if thou wilt, what our will is; and the things concerning which we have diſcover'd the diſpoſition of our ſuſpition towards thee.

Then

Then beſieging Newhauſal, (*his General*) *ſends this proud Summons.*

I that through the Grace of God, and through the Miracles of our Prophet, who is the Son of both Worlds, and by whom there is Happineſs and Glory; I that am the firſt of the Council, and General of the moſt mighty Emperor of the *Turks*, that is the King of all Kings upon Earth, to you *Adam Forgats*, that are the cheif among the Nobility of *Hungary*, do make known, that through the command of my gracious Lord, I am come with his forces before *Newhauſel*, to reduce it to his obedience. Wherefore if you ſhall deliver up the place to us, you ſhall have liberty to march out, with what belongs to you, from the Higheſt to the Loweſt, and to what place you pleaſe: And he that will rather ſtay, ſhall keep his goods and Eſtate: But if you will not yeeld, we will take it by force, & every man of ye, from the Higheſt to the Loweſt, ſhall be put to the Sword. If the *Hungarians* did but know the good intentions of the mighty Emperor, they and their Childern would Bleſs God for them.

Peace be to the Obedient.

But to the buſineſs, namely *Debricius's Revelations*. But we muſt indeavour briefly firſt, to prevent all occaſion of prejudice and raſh and indiſcreet judgmeut and ſenſures of the impenitent unbeleiving and erring World. By telling how they have been approved of as truly from God, by moſt Godly and learned Divines here in *England*, as well as elſewhere, and all poſſible wayes and means to have been uſed to diſcover any cheat or impoſture; which none have been able to do for this thirty years together.

To clear the Readers way to the things themſelves, we ſhall only give a brief account of the laſt moſt ſevere and rigorous examination of *Drabricius*, in brief thus.

Drabricius ſeemed to promiſe from God victories, and the Kingdom to *Ragotzi* (and other things to others, &c.) who yet was killed by the Turks in 1660. which moſt of all made his Propheſies ſuſpected. Thoſe of his fraternity therefore ſeing all things go worſe in *Hungary*; and leaſt they ſhould all ſuffer for the fault of one, they take councel together to remove from themſelves all ſuſpition of compliance or conſpiracy with him.

The principal therefore among them was *Felinus* a Paſtor of the Exciles at *Puchow* who wrote a book in latine called the *Ignis Fatuus*, or *falſe fire* of *Nicholas Drabricius*. Indeavouring to demonſtrate, all the Revelations of *Drabricious* either to be meer figments of his own brain, or meer ſatanical deluſions; and dedicated to the *Belgick* Churches in *Holand*, which yet thoſe from whom he required it to be printed, thought not adviſable yet to do it; but rather thought him too raſh and haſty. This Paſtor dying according to Gods threatening by Revelations to *Drabricius*. *Veterinus*, another of the Seniors of the ſame Church, not at all terrified at this event, a chief inſtigator of *Felinus*, undertakes the cauſe, which the aforeſaid *Paſtor* loſt his life in, and by divers writings, letters, and epiſtles, to divers perſons, bitterly renews the accuſations, and mightily

mightily urged the Edition of the *false fire*, and assumed a Physician, the more to help him therein.

So that new Dissentions, Divisions, Schismes, Hatreds, and Scandals arose, and even those who were most perswaded of these Revelations began to hesitate and doubt. Therefore taking counsel together they decreed to bring this cause before God, in seting a part dayes of prayer, and fasting, (the means to cast out Devils) and lastly to give *a Solemn Oath*, the onely ordained means of God, to put an end to all striffe. The Solemn Form of Prayer used among all, both in *Holand* and else where we shall not insert here.

At this time one of the Juniors of the fraternity returned into *Hungary* sent by *Comenius* and others with these instructions. (1.) To inform the Brethren (where ever in any place congregated) of the modren state of the controversie, and what we thought needfull to be done; and to require a fraternal cooperation to take away scandals. (2.) That the state of the controversie lay in this, Whether Father *Nicholas Drabricius* did really and in truth, undergoe any divine Revelations, or whether obstinately and impiously fained them. Some Godly hope the first; *Paul Veterinus* affirms the last. They were to see therefore on what foundation, the one and the other built. And that it was decreed to commit the Judgment to God the Avenger. And to bring him to an examination, such as had never yet been, by a most dreadful Oath, which is the Divine Institution, for the desiding of controversies; and an extraordinary one also, in such an extraordinary case. And the very form thereof out of the Divine Scriptures, to be offered to *Drabricius*; which if he submit to, and take, that it is our duty to leave the Judgment and Vengeance to God. And *Veterinus* if he will not rest in that, to take heed least he provoke the just Vengeance of God, in seeking to take the Sword of Vengance out of his hands.

And lastly, whether *Drabricius* would confess, and acknowledge,

ledge, or could remember, or any wayes find out any thing of his own added, or mixed therewith, if he submitted to this determination. With an Epistle to the Pastors and Elders of both the Churches, *Puchow* and *Ledna*; subscribed by

I. *Amos Comenius.*
John Bitner.
Nicholas Gertichius.
Daniel Veterus.

Which we shall also omit, and think it sufficient to set down the Oath it self only.

The Execration, or Curse of the Oath shall be perform'd thus, in these words.

"I *Nicholas Dribricius* aggrieved with the suspition "of some, as if I did utter in the name of God, words "not commaned from God, but rashly devised by "my self, and thereby draw off men from God, to "him that was no God, which according to the "Scripture is to be led into error by a spirit of For-"nication, and to go an whoring from God, and is "an Abomination worthy of death, arrogantly to "speak in the name of God what God has not "commanded; I therefore to testifie the truth in "the sight of the God of truth, and to free my self "from that ungodly crime indeavoured to be cast "upon me, and my neighbours from all hurtful and "pernicious error (that they may not sin against the Inno-

" Innocent, and by unbelief of the words of God " harden themselves in impenitence, and be a cause " to others also to harden themselves) *Behold I take* " *upon me all the Curses, which, against this kind of Iniquity,* " *God has either pronounced out of his most Holy Mouth, or* " *has demonstrated by* Præsentanious *examples of his just* " *fury.* I therefore say boldly with *David*, If I have " done this, if this Iniquity be found in my hands, " let the Enemy pursue my Soul, and overtake it, " and tread down my life in the Earth, and bring " my Glory into the Dust. And as such, who Pro- " phesie lyes in Gods name, whom God sent not, " neither hath commanded them, nor spake unto " them, yet for their own ends Prophesie a false Vi- " sion, and Divination, and a thing of nought, and " the deceit of their heart; as God hath condemned " by his decree, that they shall perish by Sword and " and by Famine. Likewise that the foolish Pro- " phets, that follow their own spirit, and have seen " nothing, but prophesie vanity, and divine lyes, " that they shall not be in the assembly of his people, " neither shall they be written in the writing of the " House of *Israel*, neither shall they enter into the " Land of *Israel*, that the people of God may know " that he is the Lord God; *Behold out of the Mouth of* " *God I pronounce the same against my self, that if I be such* " *a one, it may happen to me in like manner, as the Right-* " *eousness of God has spoken. Amen.* Yea and if I have

"s offered to bring *strange fire* out of the forge of my "own brain, and not taken from the Altar of the "manifeſt Word of the Lord, into the Tabernacle "of the Church, and to offer before the Lord, *Let* "*the juſt Zeal of God, ſhew upon me the example of* Nadab "*and* Abihu, *that fire may go forth from the preſence of* "*the Lord, and devour and burn up me in the midſt of my* "*Brethren: that I may dye before the Lord, and* Jehovah "*be ſanctified in thoſe that draw neer unto him, and may be* "*glorified in the ſight of all his People!* Amen. More-"over if my heart has declined from God, and the "Word of his Law, to a ſtrange Voice, that my "mouth ſhould arrogantly ſpeak in the name of "God, the words of him that is not God, and my "hands ſhould write my own Imaginations, *Let the* "*Lord give me for a Curſe and Execration in the midſt of* "*my People, making my tongue to rot in my Mouth, and my* "*hand to gangrene and periſh in my Body. And I, Behold!* "*even I, to theſe words of God ſo pronounced by the Com-*"*mand of God, ſay, Amen! Amen!* Numb. 5. v. 21, 22.

"On the contrary, if my heart be clear from the "wickedneſs, which my Accuſer ſeeks to make me "guilty of, let the Lord ariſe for the fury of mine "Enemies! Let the Lord judge me according to my "Righteouſneſs, and according to mine integrity "let him pronounce for me, the juſt ſearcher of "hearts and the reins! And if the words which "I have hitherto ſpoke and writ, have not been my

words,

"words; but in truth the words of God, which he "has testified to be as *fire* (*Jer.* 23.29.) so God cause "them to be *as Fire*, and the People, adversary to "God, *as Wood*, which it may consume. (*Jer.* 5.14.) "But if I have hitherto kept my self clear from the "crime of adulterate words of God, *let God cause all "these Curses to be of no effect or hurt; and all my labours "undergone by the command of God for the Nations of the "Earth, to be so much the more fruitful, to multiply the seed "of God upon the* Earth. (As 'tis promised *Numb.* 5.28.) Amen! Amen! Amen!

The Answer of the Ministers V. D. *with the Elders of the Church of* Puchow *and* Ledra *to their Superintendent*, viz. Comenius.

Filial obedience, with desire of the divine protection in such times of so sad calamities every where, &c. Beloved Father in Christ, your Letters dated to us joyntly, and signed with the subscriptions of the Reverend Fathers *I. B.* and *N. G.* and *D. V.* were delivered to us by the hand of our beloved Brother *S. I.* safely arriving here, the *8th of July*. Whereby, understanding your pleasures, Reverend Fathers, we have done what you required of us, according to the instruction given. Of the process of which whole Action, behold we inform you sincerely and with a pure conscience, in such sort as the things were transacted.

(1.) First I the Pastor of the People of *Puchow*, presently

the same day that I received yours, calling together the Elders of my Church, and my fellow Labourer, unsealed in their presence your letters that concern'd us jointly; and perceiving the contents, I wrote the next day early to the Brethren of *Ledna*, and informed them that our fellow Brother sent to us was come, and had brought singular commands to us all, and entreated them to come unto us, which they did the same *9th of July* at evening. Where I delivered into *Drabricious's* hands those that concerned him, and invited him to lodge with me all night, and the rest should understand what the business was to morrow.

(2.) The next day, after publick prayers in the Holy Congregation, we entered into mine, the Pastor's, House. Where after a general salutation of *Drabricius*, (which could not be done conveniently in the Temple,) I said, that we had an hard business before us, and therefore need again begin with Invocation of mercy from God, to obtain the Grace of the Holy Spirit. When *Drabricius* said, *Do you pray here, I will go aside into my Chamber, and perform my prayers also. And so went out.*

(3.) We therefore, first, singing that Psalm, *Come Holy Ghost, &c.* we all prostrated our selves on our knees, and powred forth our Groans to the Lord, in a prayer appointed for this very purpose.

(4.) After prayer, we sate together in Assembly, and the Pastor of the place giving thanks that they had appeared at his desire, informed them what was to be done. Then the Common Epistle to all was read. Next the Oath prescribed for *Drabricius (at the horrour of which almost all of us stood astonished and terrified.)* And *Fr. Samuel* gave his Instructions to be read.

(5.) After *some deliberation had* upon these things, *Drabricius* was

was called, and being asked by the Paſtor of the place, whether he would hear the Letters from *the Reverend Superintendents*, dated to this Aſſembly, and underſtand the contents? He aſſented, adding, *I was not ignorant for ſome weeks what was about to be done concerning me; For the Lord ſhew'd it to me. If I had known before, I would have took you along with me, to ſee.* I reply'd, let that alone in its own place. Let us come to the buſineſs.

(6.) Firſt therefore was read unto him the common Epiſtle; Then the form of the Oath (but before this was read I did admoniſh and beſeech him, that he would weigh all things ſeriouſly. For therein were terrible things, and the matter here in agitation concerned the Salvation of his Soul.) And laſtly the inſtructions given to *Sam. Jun. To all which when he thereupon anſwered nothing*, He was again asked, Whether he was willing to be dealt with according to theſe preſcripts here? *He anſwered directly. Yes, I will.*

(7.) Whereupon the third Queſtion was propoſed. Whether therefore he did account, and would have accounted all his Revelations for truly Divine? And whether he did yet aſſert all thoſe things to be ſpoken to him and written of him, by the Command of the Omnipotent God *Jehova*, who is not only Merciful, but is Juſt alſo, without any additions? He anſwered, *I do aſſert ſo. Yea and I take it upon my Soul, that nothing has been added by me, and that nothing has been ſpoken by me, for any lucre ſake, or in favour, or hatred of any perſon.*

(8.) Proceeding further, we asked, Whether he would confirm it by ſuch an Oath as was preſcribed? And again we exhorted him, not to act precipitantly, but to deliberate, yea and to take time for deliberation; that we would indulge him therein. He anſwered, *There's no need of deliberation. And*

riſing

rising up, and lifting up both his hands to Heaven, He thus speak; I take upon my soul, whatever there is contained in these Revelations written by me, has not at all been devised by me, nor any thing of mine own added; but only those very things which the Lord the Dominator, has commanded to be written. And I firmly believe the Holy Blessed Trinity will own all these for his, as for those which are commanded to be written by the Eternal Wisdom it self.

(9.) Entring forth therefore unto the Table, and taking the form of the Oath into his hand, *he pronounced in order, clearly, distinctly all things (omitting nothing, rather here and there superadding some things for more vehement asseveration sake) with so great zeal, that all we present seeing and hearing these things, stood astonished. Some of us also trembled and wept. But in the very midst of the Oath he looked forth out of the Window* (which was open) *towards Heaven, crying out, Do you not see, friends, do you not see?* But we asked not what he saw. (which in conference with Fr. *Sam. J.* three days after, *he said he saw the Angels present with him*) *When he was come to the last words, about his Adversary, there he wept; having pronounced all things concerning himself with great boldness and courage.*

(10.) Having ended the Oath, he sat down, and laying his face upon the Table, he put that Paper (out of which he had recited the Oath,) *after thrice kissing it,* under his face. And then (All of us being astonished and silent) suddenly withdrew himself away, *and sung the hundred twenty third Psalm.* (*To thee have I lift up mine eyes who dwellest in the Heavens. As the eyes of servants look unto the hands of their masters, so our eyes look up unto the Lord our God, till he have mercy on us. Lord be merciful to us! Lord be merciful to us! for we are exceedingly filled with shame. Our soul is exceedingly laden with scoffings and reproaches, and with the contempt of the proud*) which when we all sung together and it was ended, *He falling upon his knees* (and we

we with him) *poured forth most fervent Prayers unto God, that God would deliver his Name from Reproach, &c.*

All which things, to be performed after this manner, all we under-written do testifie both on our Consciences, and with our hands. At *Puchow, July 16th. 1663.*

Paul Laurine. P. T. Pastor of the Church of *Puchow* of the Helvet. Confession.
Ezechiel Alsens.
Paul Vetterin; (his adversary.)
Nicholas Pilsin.
Paul Horatschek.
Luke Cales, of the Church of *Lednick* Pastor.
Tobias Jessen Preacher of Gods Word.
Wenceslaus Godfry.
Bielsky de Karissow (*A Noble man*)
Samuel Junius.

Hence therefore all should acquiesce without further a-do; and leave all, both him and his adversary, to the divine judgement and determination.

Yet *Vetterin* his Adversary, though present himself, and amazed thereat, seemed to give glory to God, and by his hand given, promised silence, and subscribed the Testimony given together with the others; yet not satisfied, and relapsing into new thoughts, has writ his dissatisfaction not only to his *Adjunct Comenius*, but has been also more bitter and violent against *Drabricius* then ever, for several reasons (here omited) And caused the new Pastor, *Laurin*, also to waver, and suspect evil of him; and to invocate God for judgement against *Drabricius, &c.* who at last answered in a writing, called his *Confession, which he was commanded by God should be put as a close to*

the

the new edition of his Revelations, where you have it also. After these things so transacted, *Paul Lavrine,* the new Pastor of the Exiles, and now become a new Adversary of *Drabricius,* a young healthful and lusty man, was taken ill (the Physicians said of an Hectick, which in vain they laboured to cure) and dyed soon after, *Veterinus* still living *&c.*

There is added also the Judgement of two Godly English Divines, with divers forcible Arguments for the divine Authority of these Revelations, too long for this preface.

To the Objection, of things not coming to pass accordingly, *&c. Comenius,* amongst many other things at large, replyes thus. (1.) That what ever is denounced of God and is not done to day, may be done to morrow, as with *Nineveh, &c.* (2.) That which is not fulfilled acording to the Letter in our sence, is fulfilled according to the Spirit, in Gods sense and meaning, as of the eternal Kingdom forthwith of the Messiah, the Son of *David.* (3.) What is not done, the condition being altered, was yet to be done, the condition not altered. As *Nineveh,* if it had persisted without Repentance, *&c.* see *Jer.* 18.6,10. Add hereto, that 'tis certain the *divine Prophecies* were neither heretofore fulfilled in *the letter,* nor are at this day. Whence so many wild ravings of phrenzy, as it were, of the Jews, about *the letter, &c.* That Prophetick predictions are conditional. That there is possibility of fulfilling most still. That where there is not such a possibility, it may be then thought that *the Prophet* has ventured to add something of his own, according to his own sense and apprehensions. For Prophets are subject to Error, Passions, Affections, *&c.* which the spirit of Prophecy does not always take away. And that in such a case, the precious is to be separated from the vile, as God commands, *Jer.* 15.19. That all Prophecy is a Riddle and obscure; And therein God is a God that hideth himself, *Isaiah* 45.15. *&c.* with many other things more at large.

From all things therefore thus objected we are to leave the Judge-

Judgement and Execution to God; who in due time will manifeſt the truth or the falſehood hereof, *&c.*

Beſides *Comenius*, ſome years before, namely in 1658. finding all things go contrary rather to his Prophecyes, wrote ſeverely to him, and with great rebukes, *&c.* who thus replyed, lamenting.

I received yours full of Zeal, full of Lamentations, full of Interrogations, to which you require me, a worm, contemn'd of men, condemned, half-put to death, to anſwer. Which after I had read over and weighed, I had reſolved to anſwer with ſilence, & to commend the matter to God the ſearcher of hearts, yet crying aloud, *Come expoſtulate with me! But the Lord ſuffer'd me not to hold my peace, &c. But as for me, I muſt ſay with* Jeremy, *Wo unto me, my Mother, that thou boreſt me, whom all do curſe! I beſprinkle theſe with tears, with* Jeremy, *ſaying, In truth the Lord hath commanded me, to write theſe things. Yet behold the word of the Lord is made unto me for a reproach, &c.* Is it not the voice of God which ſaith, The Lord doth not any thing, unleſs he revealeth his ſecret to his Servants. And by *Joel*, he promiſes that it ſhould come to paſs in the laſt times, *That their young men ſhould ſee Viſions, and their old men dream dreams.* And why as yet, ye illuminated men, I beſeech you, do you expect the laſt times? But becauſe the Lord hath ſaid unto me alſo (*Jan.* 14. 1651.) a man of polluted lips, *That I ſhould be his laſt Trumphet, Behold I, behold with full confidence and aſſurance, in the ſight of God, Angels and men, do boldly ſpeak, that they are the words of God, which I have wrote. And except it were ſo, I know, that though I deceived men, yet I could not deceive God, nor my own conſcience; but ſhould undoubtedly procure confuſion and deſtruction to my ſelf. But behold, as I live, or dye, that I have written what I have heard from the Mouth of God, let men take it as they pleaſe.* To God be praiſe, that now the world ſhall no longer be ignorant of thoſe things, which the Lord would have denounced and declared by me unto it. *Let who ſo will diſpute*

againſt thoſe things, but not againſt me. For the Lord hath ſaid unto me, his worm, Thou art not of thus much, to defend thy ſelf, much leſs me, & my words; I will defend my ſelf when I ſhall fulfil my words. The Sons of men underſtand not the height of my Counſels, as neither alſo th Angels, until they are fulfilled. I will finiſh what I have begun. Let who ſo will, be ſcandalized as he will. Let this be for thy comfort, that what thou haſt wrote, thou haſt heard of me, not from any one of men that are like unto thy ſelf. Be confident therefore with me my beloved Friend, that it will come to paſs, that accuſers will grow mute when the hour of God comes. For the Word of the Lord will be an heavy burden to deriders. But for us, let us more fear God, who has power to kill Body and Soul; then mortal men who can do nothing, but what God permits them. That of yours, *God forgive us the haſty Edition of the Book*, I thus change. *Praiſe be unto God, who has vouchſafed us to free our Conſciences, in not hiding from the Sons of Men thoſe things, which the Mouth of God hath ſpoken.*

Hereunto *Comenius* again, (from the increaſed taunts of divers) and filled with greater bitterneſs, retorted, If you, Friend, are ſo certain of Gods ſpeaking to you, that you are willing to ſeal it with your death, your certainty will ſerve for your ſelf, but not thoſe, whom the contrariety of events renders uncertain. And we ſee continual examples of ſuch as have embraced errors for truth, have been willing to lay down their lives for them, as for the very moſt truth, being perſwaded nothing elſe in the ſight of God, then that they had believed, taught and wrought things moſt true. And yet therefore did not Error ceaſe to be Error. You give firm belief to thoſe words ſpoke to you, *Thou art that my laſt Trumpet.* I but this perpetually remains a queſtion, whoſe voice that may be, *&c.* Do you bid us put our hope in God? There is no where, where I can fix the Anchor of my Hope, but in him who knows the ſimplicity of my heart, that I have feigned nothing here; nor have added any thing to, nor taken from, nor changed thoſe things,

things, which were brought in the name of God. In the thing it ſelf if there be found error, the goodneſs of God will overlook the fault of humane frailty, committed by no manner of fraud, or deſign. And this ſhould be taken as a ſudden confuſion in the ſight and preſence of God, inſtead of a chaſtiſment, more cautiouſly to lead our life. But if yet at length it ſhall appear to have been the work of God, even this my fluctuation muſt neceſſarily ſerve for the greater glory of God, and the comfort or inſtruction of the Godly; Although I, as *Moſes*, ſhould ſuffer for it in this life. God only forbid that others, or even all our Church, ſhould neceſſarily ſuffer ignominy and perſecution for us. Whereas you exhort to praiſe God, that notice of theſe things are given to the Sons of men, I know it is written, that alſo the fury of men muſt at length praiſe God, and to that end, the wiſedom of God is illuſtrated by the fooliſhneſs of men. Yet the queſtion remains, what we are to do in the mean while. Some Friends here perſwade Silence. Others to give glory to God, and forſake *Drabricius*, from whom alone almoſt theſe ſcandals do come. Anſwer what you think, and that preſently. I will expect your anſwer with unceſſant ſighs and breathings to God. And indeed moſt open heartedly, *as at the Tribunal of God, whither I cite you to appear.* Deal I ſay candidly with me, but even now at length, *I adjure you by that tremendous Name, & the ſalvation of your Soul, by not concealing that ſome of theſe things which are ſo manifeſtly falſe, have been additaments of your own conjecture.* This, if you ſhall do, the ſcandals in great part will ceaſe. Becauſe we are admoniſhed that humane deviſings are fallacious. I know no more efficacious remedy; and it ſhall be, that God will judge you according to the Integrity of your heart, and being propitious to us all, bruiſe Satan under our feet, although in our own ſhame and confuſion. May only the glory of Gods Truth ſtand unſhaken, and none of the Godly be made ſad by us or for us, much leſs the whole Church. *I again, and again conjure you by*

God and your own Soul, deal sincerely with me, in this matter, now at length. The Holy good Spirit rule you. Farewel.

To so many obtestations of his, *Drabricius* returned his contestations, more sharply upbraiding the pusillanimity of his Faith. And wrote down advise and counsel, what he should do, *not in his own words, but of the very Oracle it self.* (Revelat. 460. afterwards.) And at length also *a Preface*, wherein, referring all things written by him to God alone, *required them to be printed, and made known to all Nations of the Earth,* (*as the last will of God.*) Thereby taking all our fears upon himself wholly. *The Preface, or Appeal to Gods Tribunal,* goes before the Revelations.

And therefore seeing so great, learned and Godly a man, as *Comenius*, after so long deliberation, and consultation with others, has thought it his duty to publish and dedicate them to all the world, let none think amiss that they are thus summarily hinted in English; which very great use may be made of, however they prove, true, or false.

And the more to confirm *Comenius* herein, was, that *Drabricius* was not alone, but *two other Prophets of God* had gone before, all testifying the same things for the main substance and scope thereof. The first was *Cotterus* a German, the second *Christina* a Polonian Gentlewoman. All whom, briefly thus, *Comenius* compares together.

(1.) *In respect of their end,* for which they were raised, *viz. One and the same. To stir up the Godly to attend to the works of God, which he has now in hand, in purging his Church with the fire of Persecutions, and soon after in reforming it gloriously, and inlarging it through all the residue of the Nations of the World.*

(2.) *In respect of time.* Cotterus Visions began before the beginning of the Persecution (in *Germany*) *An.* 1616. and ended in their heat, 1624. *Christina's* in the middle, about the time of Imprisonments, Apostasies, and begun dispersion of the Church. *An.* 1628 & 1629. *Drabricius's* after their dispersion,

about

about the time of deliverance drawing on, and with it, from 1638, to 1664. (and some continuations since to 1668.) For an Argument that God never forsakes his.

(3.) *If you compare them in respect of Age.* The first was of full Age or mans estate, the second young, the third old. For a Testimony, that tis indifferent with God, to use the Wit, Tongue, Hand, whether of Young, perfect Age, or Old.

(4.) *If in respect of Sex.* The first and the third, Men; the middlemost a Virgin, to confirm that of *Joel* 2.28.

(5.) *If in respect of Condition.* The first was a Tradesman, or Artizan, to be banished afterwards for the Word of God. The second a noble Virgin on both Parents side, born in Banishment, and to suffer new Banishment. The third a Minister of God's Word, setled in Banishment, and to be recalled out of Banishment.

(6.) *If in respect of their fitness hereunto.* Cotterus altogether an Idiot, ignorant not only of writing, but of all things (except his Trade or Craft, and a little knowledge of Religion) that are, or are done in the World. *Christina*, could both read and write, and had learnt the Catechistical Principles of Religion; but by her age uncapable of high things. *Drabricius* not ignorant of the Divine Scriptures, as became a Minister; but scarce acquainted with the Latin Tongue; and wholly ignorant of Philosophy, History, and all Sublimer things: For an Argument, That this is not a work of human wit, but of an higher Virtue, namely of the divine influx.

(7.) *If we consider the manner of Revelation.* They were made to *Cotterus* by Angels only. To *Christina* by Angels, and the Lord himself. To *Drabricius* only by the Lord. And indeed to *Cotterus* sometimes by *Extasies*; yet for the most part by corporal Apparition of Angels to the outward senses, in constant health of Body. To *Christina*, by perpetual Exstasies; yet her flesh, for the most part prepared thereunto and as it were mortified by antecedent pains. Then also by Dreams,

and

and sometimes with her corporeal Eyes and Ears. To *Drabricius* by Dreams, and by and by, by a lively Voice sounding in his Ears. The two first could remember to a word (before they were committed to writing) what they had seen and heard, if asked a thousand times, not changing a very tittle. But *Drabricius* distrusting perpetually his own memory, was not able to write the things revealed, without the Lord repeating, (and as it were dictating) unto him. Which we conjecture to be from hence, that their impressions came by extasies, their minds being wholly abstracted from sense. But his senses were left in their former state, like to ours, *&c.* For he had only first a Dream, and then a Voice when he was awak'd out of his dream. God speaks after divers manners. *Heb.* 1. 1.

(8) *If we regard the form of speech*; the stile is every where prophetick and Divine, yet in *Cotterus* more sublime and high, in *Christina* more low, in *Drabricius* more familiar.

(9.) *If we attend the Types and Figures used*, in Prophecy, there are many in *Cotterus*, fewer in *Christina*, scarce any in *Drabricius*, or else presently explained, *&c.* *Cotterus* declaring the morning, as it were, break of day, rising out of the deep of night; *Christina* clear day light; *Drabricius*'s points out the Sun now rising.

(10.) *As to their willingness to divulge these Revelations, and so to obey God in them*, Cotterus resisted three whole years. *Drabricius* concealed his first Revelation five years; and being reiterated again and again, he as often suppressed them a long time, till at length the Lyon roaring, they began to be afraid, and were compelled to prophecy, the Lord commanding.

(11.) *If we respect the Opinion of men*; All of them, were contemned and derided by some; wholly condemned by others; as frantick, or Impostors; yet this could not stop the work.

(12.) *If we observe to whom they were sent.* They were all sent

sent primarily to their own Nation. Secondarily also unto others. *Cotterus* unto the Germans; *Christina* to the Polonians; *Drabricius* to the Hungarians; and from hence to all the Nations of the Earth, which they are all commanded to call unto, and declare the last Will of God unto all.

(13.) *If for what they were sent*: the two formost were simply Prophets, foretelling things to come. But the last a Propher, preaching what ought to be done; exhorting to duty, and urging with promises and threatnings.

(14.) *They were all commanded to conceal their Prophesies for a time, or to communicate them only to the Godly*, that were afflicted, for their consolation; yet at last not to hold their peace but to speak to Kings, Princes, and all People, universally: For *Cotterus* was sent to the Elector Palatine, King of *Bohemia*; and was heard in the presence of the Grandees; as also to the Elector of *Brandenburg*, more then once, but to the Elector of *Saxony* did his errand by others, several times. *Christina* could not but write Letters to the Duke of *Fridland*, and carry them her self; as also *Drabricius* to the Princes of *Transilvania*. Therefore none of these things were done in a corner.

(15.) *All of them were commanded to speak and do things unusual, absurd to reason, perilous to their lives*; declaring a thing incredible to the States-men, the subversion of the house of *Austria*; and to most of Divines offensive, and scandalous, the destruction of the Pope before the last day, yet they were commanded constantly to speak and write these things. *Cotterus* also to go to *Glogovia* where he knew he should suffer bonds and prison. *Christina* to write terrible things against (the Imperial General) *Wallestein* and carry them herself to his house; *Drabricius* to call the Nations together, against the House of *Austria*, and Popedom, &c.

(16.) *They were all severally examined by Divines, Physicians, Politicians and States-men, and intire Universities, Consistories, Synods.*

Synods. Yet they all perplexed the reasonings of all the most High, Learned, and Wise, &c.

(17.) *The last Revelation to Cotterus*, which was of the terrible execution of God's Judgement against the Babylonish Whore; to *Christina*, which was against *Wallestein*, (which had its effect) were made by Visions in their sleep; *the last made to Drabricius* (when he was first commanded to put to a close) had its beginning in sleep, but the rest awake; and his Eyes open, being roused up by the clamors of the Jesuits; undoubtedly to represent, that although all may seem to be but a dream, even to the Godly; yet it shall conclude in a real work and effect; that the world by seeing may see.

(18.) *The two first Prophecies ended in silence*, after they had been commanded once to seal them; suffering no more Visions, nor did see the deliverance. *But* Drabricius *after he was commanded to conclude, and dye; yet was again commanded to resume both Life and a double Spirit to prophesie, & received a promise not to see death, till* he had seen the Glory of God spread upon the Nations of the Earth.

And for further confirmation, it might be shewn from Church history that the spirit of Prophecy hath alwayes been in the Church, and that in several ages God hath raised Prophets, and sent Visions, and Revelations, unto men, But that it would be to large for the design of this present Table. We will only name the more known and recorded as *Hermes* the Shepherd; The Monk of *uguetine*, Fryer *Robert*, *Capistran*, *Lichtenbergis*, *Carion*, *Theophrastus*, St. *Hildegardis*, *Elizabeth*, *Mechthilda*, *Briget*, *Katharin Senensis*, &c. Particularly in the time of St. *Bernard*, about 1150. the Religious Virgin *Hildegardis*, approved of by the same Father, & about the same time *Elizabeth* a *German* Virgin, Abbess of *Schonaugh*, familiar with *Hildegard*. Fryer *Robert* a Frenchman, about the year 1290. about the year 1370. St. *Briget* in *Swedland*. And 1380. St. *Katharin* of *Senna*. And 1508. *Joseph Grumpeck* Priest, All of them

them for the main tending to the ſame thing with thoſe, Namely, taxing the abominable Corruptions of the Roman Clergy, the whole Papacy, and Pope himſelf, and threatning deſtruction thereto; beſides many others more ordinarily inſpired and inlightened; And beſides the ſeveral particular Prophets every where, in each Country, concerning particular Nations, or Churches, *&c.* And therefore if Papiſts, or thoſe inclined that way, ſhall ſlight theſe Propheſies, as out of another ſpirit; From what ſpirit then, have their own *He and ſhe Saints*, Prophefied, the ſame things; Therefore they may be their own Judges in this matter.

And *Machiavil* himſelf was not ſuch an Atheiſt and Infidel, but that he acknowledged Gods uſual manner of foretelling all great Revolutions. I beſeech you, *O Divines!* *ſaies* Comenius, *let not Politicians exceed you, in attention to the Words and Works of God*; Machiavil, *comparing former times with preſent, as he eaſily confeſſes, He knows not the cauſe; ſo he alſo ſayes it ought to be acknowledged out of all Ancient, and Modern Examples; That all great Motions whatſoever, that have happened either to a City, or a Country, have been wont to be foretold, by either Gueſſers and Conjecturers, or ſome Revelation, or Prodigies, or Signs in the Heavens.* And confirms it by a domeſtick example of *Charls the 8th.* his coming into *Italy*, foretold by *Savanarola*, that excellent man, and Martyr, *&c,*

And more particularly to confirm alſo *Cotterus* and *Chriſtina's* Revelations, there are further convincing Arguments, as well as for thoſe of *Drabricius*, which would be too Heterogene to inſert here fully.

Some of *Cotterus's* were ſeal'd in the Court three times, by particular relation from his own Mouth; The reſt by Godly and able men, worthy of credit, *&c.* And this was wonderful, that he had ſuch a Divine memory of all impreſſed into him, that he could recite each word, yea tittle, in the ſame order, he heard them, although he ſhould recite them an hun-

dred times, which muſt needs be from ſome extraordinary underſtanding and illumination. And are all conſonant to truth, reſpect Gods Glory, and full of comfort. And in divers Viſions he (as the other two alſo) were incouraged not to regard what men ſaid or thought thereon at all, which he urged to the Lord as his trouble and impediment, as may be ſeen notably in divers Revelations, which we will paſs over with many other remarkable paſſages.

The chiefeſt enemy of *Cotterus* was one of the Emperial Treſurers of the Exchequer,, who ſwore he would not reſt till he ſaw him and another Miniſter hanged; He was at laſt taken and brought before him, examined and at length committed to Priſon; All his writtings they could find ſeaſed on and examined. At length he was brought forth to Tryal and was queſtioned, *From whom he had theſe Fictions that he vented under the name of Viſions.* But he conſtantly aſſerted, *from no mortal Wight, but from thoſe ſpirits which were wont to appear to him, and again, diſappeared. Which whether they were good or evil Angels he, a ſimple Idiot, could not judge; but left it to the Learned and Wiſe to do.* The Earle that ſeized on him inclined to diſmiſs him on certain conditions. But the Treaſurer refuſed and was more violent; And the other Miniſter queſtion'd for his life. That with his moſt lying Pen abuſing the ſimplicity of a phanatick man, he had written Treaſon againſt the Emperor, who excuſed that what they had done was by the command of the Senate. But the Senate bailed their Paſtor, under the penalty of two thouſand Gold Crowns to appear; but *Cotterus*, the Treaſurer committed to cloſer priſon, till he was almoſt famiſhed. An entire volumn of his Viſions was by his enemyes brought to the Earl, who when he had read them, would no more meddle in the buſineſs, and procured that *Cotterus* ſhould have counſel to defend himſelf. The definitive Sentence was not known; for the Treaſurer being newly Marryed to a Noble Lady, upon ſome occaſions went a journey, and in his re-

turn

turn was ſuddenly taken with vehement gripings of the belly, one evening in the very Suburbs of *Sprottavia* (where he threatened to ſee him hanged with the Miniſter) and poſſeſſed with I know not what fear, would take nothing preſcribed by the Phyſitians that was called; But would defer it till next day, that his diſeaſe might better diſcover it ſelf; *but dyed ſuddenly in the night*, There, where he had purpoſed to hang thoſe Saints of God; which raiſed a terror in all the City, *&c.* So that his Enemyes being hereby terrified, durſt not publiſh the Sentence againſt him, but uſed him better in priſon, and with more freedom to himſelf, and acceſs of his Wife and Friends; who urged his diſmiſſion or execution; ſo that his adverſaries being never at reſt, after ſome months deliberation, brought him forth out of priſon, ſet him in the Pillory, in the Market place bound him in an Iron Collor, and a paper affixed on his head, *This is the falſe prophet who hath foretold thoſe things which are not come to paſs*: And ſo was ſent away out of the City, by the common Executinor and Baniſhed, and lived ſo twenty years, *&c.* Not long after the former Miniſter, and another friend of *Cotterus*, had likewiſe a mervellous deliverance (by apparition of an Angel;) out of the City upon the Imperial Armies entrance, *&c.*

Cotterus alſo had a Miraculous Cure and Recovery from an Epidemical Diſtemper, which had ſeized on him, (with his Wife, Daughter, and another of the houſe, ſo that they all lay down of it; At which time his Wife alſo ſaw one of the Spirits enter the Room one evening. She asked her Husband who it was; who ſaid, it was one of the Spirits, that were wont to appear to him.

The Spirit wiſhing health to him, asked him how he did. As a poor miſerable man can be, ſaid he, whom the Lord hath viſited. The Spirit then ſaid, Be of good chear, God will raiſe thee up. Cut thee three morſels of Bread, Eat, and take three ſpoonfuls of Ale, the diſeaſe will leave thee. He did ſo, and

was rap't into an Extasie and had Visions, &c. And after returning to himself, was wholly well.

We must also pass over the innumerable wonderful things, that in particular concern *Christina* likewise, & her Extasies and Visions, &c. As (1.) how she was wonderfully restored from her grievous distempers on a sudden, by a Voice, in her Extasie, saying, *I am he which kill, and make alive*; at which (as at all the rest following) the Physitians were confounded. (2.) That being an healthful young Virgin, she was suddenly deprived of the use of her feet, for six weeks, and not able to stand a moment, and without any help, suddenly restored by a Vision. (3.) That she was suddenly struck dumb, for eight dayes, and on a sudden also restored to speech. (4.) Suddenly struck Deaf, and Dumb, with a Feaver, and Delirium, and again suddenly recovered in her Extasie and Vision. (5.) Intolerable pains, torments and disquietments on a sudden, and in a moment delivered in an Extasie. (6.) Horrible and desperate temptations of the Devil, overcome & vanquish'd wonderfully, by the Divine Power and Presence with her in her Visions or Extasies in more then an ordinary manner. (7.) Something inflicted by Gods immediate hand in a Vision, to remain all the dayes of her life to humble her; but she discovered not what it was. (8.) Her *wonderful Death* and indeed *Resurrection*, as we may say. All which *her Tutour Comenius* was an Eye witness of. This last we will give you more fully and particularly, for the confirmation of all.

The Virgin *struck with an* Apoplexy, *and forwarned by divers Signs of imminent Death.*

On the second of *Jan.* 1629. at break of day, desiring to rise from her Bed, she beheld a Woman all in Mourning Habit, with a Vail, covering her face all over, standing by. With which sight affrighted, she leapt out of Bed, and her Chamber;

ber; and told not till three dayes after, upon occaſion, what ſhe had ſeen.

Eight dayes after ſhe was warned by an Angel of an Apoplexy to befal her ſpeedily. Which Dream having wrote down (as all her former) ſhe declared to none. At night riſing from ſupper, *ſhe fell down ſuddenly*, ſtruck with a Dead Palſie on her Tongue, Right Hand, and Foot, *&c.*

Next day at night calling for her Tutor *Comenius*, ſhe declared to him her approaching death by an Apoplexy. She alſo heard *ſtrange knockings*, and as it were *ſtrikings of a Clock*, for ſeveral hours. At laſt one of the company, a Senatour and Magiſtrate of the City, ſaid, *I have counted the ſtrokes now twice. they are thirteen. Then they all counted, and found juſt ſo many*, ſix ſeveral times over. Afterwards it ſounded, three times four, and one beſides; By and by, four times three; and one again; ſix times two, and one; and then two times ſix, and one. Infine, *the ſame number thirteen repeated, eighteen times over*, and then ceaſed. They all then began to preſage *her death thirteen dayes after*. The next day alſo in the preſence of much company, was heard *a noiſe preceeding, intimating that it was about to ſtrike*. It ſtruck then twelve, nine times. The next day only eleven, four times. And ceaſed till the day before her death, *which happened juſt thirteen days after accordingly*.

A Certain Paſtour coming and ſpeaking to comfort and prepare her againſt approaching Death: She ſaid, when he was gone to her Tutour *Comenius*. *That good old man little thinks that he muſt firſt of all the Paſtors paſs into the Eternal Country.* Being asked. How ſhe knew? *I was now with the Lord*, ſaid ſhe; *And I ſaw Paſtors, who live here, coming, one after another, of whom he was firſt.* Comenius asked, what Paſtors? ſhe reckoned up ſeveral, even *Stadius*, a luſty, ſtrong, and healfull man, and younger then all the reſt. *Comenius* then asked, concerning himſelf. *I ſaw not you*, ſaid ſhe; *and therefore I asked the Lord, who anſwered, he cannot come yet; For he have ſome yet*

to reconcile. It fell out accordingly; The ſaid Miniſter went firſt, and one after another, even *Stadius* himſelf at laſt, in the fourtieth year of his age, *An.* 1634. and *Comenius* yet lives now fourty years ſince, who teſtifies all theſe things to be true, as in the ſight of God; whoſe Teſtimony the world knows too well to be ſlighted. But to return to her.

Several Students deſiring ſome written remembrance from her, ſhe not only wrote her own name; but alſo places of Scripture, and *with her left hand* (*though never before*) *as well as ever with her right*. And on the very day of her death, ſhe gave to her Tutour *Comenius*, her *Bohemian* Pſalter, and wrote in the Frontiſpeece an excellent Valedictory Ejaculation, as it yet remains to be ſeen, —*Bring back* Jehova, *our Captives, like ſtreams into a dry Land, &c.* And underneath,

This I have written for a Remembrance to my Nurſing and Beloved Father in Chriſt, J. A. Comenius. Chriſtina Poniatovia.

The night before her death, ſeveral preſent, *One knocked at the Gate. They open'd, and ſaw no body*; So that they were all aſton ſhed. Then preſenrly they heard *knockings by her Bed ſide*, two ſeveral times. All preſent riſing up amazed, *ſtrokes were heard upon the Table* (whereat they all ſat before) five ſeveral times. After Singing Pſalmes, *&c.* She deſired all to depart, and leave her a light, that ſhe ſhould paſs that night waking; and ordered, Pen Ink and Paper to be brought her, and wrote with her left hand, (1.) *Her Will*, (2.) *An Epiſtle to her Lady where ſhe reſided; and*, (3.) *The forementioned Valediction to her Tutour*; and ſpent the reſt of her time in reading and prayer. After midnight ſhe heard *knocking again, and a Voice. Come, come, come*! Next morning ſhe ſaid, ſhe *waited for five a clock at night*, and bid farewel to all that came to viſit her.

About three a clock the Superintendents of the *Bohemian* Church, with ſome other Paſtors, thought good, to examine her of her Faith, Hope, and Conſcience, ſpecially in the buſi-

neſs

neſs of her Viſions. *Whether ſhe did yet aſſert, to have them truly from God? whether that was certain? whether ſhe was ſufficiently aſſured? That ſhe would confeſs now, being about to go into the preſence of the Eternal Judge, what ever ſhe was Conſcious to her ſelf of.* She anſwered, *as truly as God is God; ſo truly are theſe Revelations his Work. Which God will make your Eyes to ſee.* Being asked, *had ſhe then written and ſealed, what ſhe had revealed to her, in good Faith and Truth?* She anſwered; *whatſoever I have heard, and was commanded to be written, is all written, not one title omited, added, or altered. And for the things I ſaw in Viſions, I have expreſſed as well as I could in my own words, but with no fraud or counterfetting, God knows.* Then ſhe bleſſed them, *&c.*

Her Death and Reſurrection.

Half an hour before five ſhe would be lifted up out of her Bed; And then cryed out, *Lord Jeſus have Mercy upon me, and put an end to my pains.* About five, ſhe bad her laſt farewel to all, with her left hand, being not able with her right, *&c.* And after prayers of all preſent, ſhe fell into a fit, *and ſo quietly departed.*

But after ſome time, all went away ſave two Ladies, and *Comenius*, with the Nurſes, and when her feet and hands were quite grown cold, and ſtiff, like any dead perſon's; Then thoſe Ladies and *Comenius* alſo departed, leaving the Nurſes, *to lay her out.* But whilſt they were yet going out of the door, *one of the Nurſes cryes out*; They looking back, ſaw her *riſen ſtraight upright upon the Bed; and asking for her cloaths.* Comenius intreats them to leave her, and went down with them, full of fear and trembling All; leaving only their attendants to relate what was done. *Comenius* returns, goes into his Study; *But Behold! She was now dreſſed, and ſtood at the Wather-ciſtern, waſhing her Hands and Faces and his Wife with two other Nurſes looking on.* Comenius ſtood aſtoniſhed, *My* Chriſtina, *what is*

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the matter; *In the Name of the living God tell me*! She; *I live, you ſee*; And goes on to waſh again. *Comenius* again, *For Gods ſake, what is the matter*! *may we believe our own Eyes*? She, *I live*! And your hand and foot whole and perfect? *Perfectly*, ſaid ſhe. But what has been done? She; *I was now with my Lord*; *but am commanded to return to injoy his goodneſs in the Land of the Living. Ask no more now, to morrow I will note down the whole buſineſs*. So they ſat down to ſupper, *and ſhe with them very chearful and well*. But eat nothing. Many Friends and Neighbours came in, —*&c*. Afterwards ſhe ſung Pſalms, *&c*. and next day wrote down all for a cloſe of her Revelations, which you have afterwards.

Of the whole, *Comenius* ſayes, this is certain, that it ſeemed a true and real death in our eyes; and that ſhe could not in a moment be reſtored to life, health, and full ſtrength, without the ſpecial and immediate Power of God intervening.

All other Divines alſo after various and different apprehenſions of the thing, yet were all at length inclined to think *it a true Miracle*, *&c*.

And not long after there was a ſtrict, and ſolemn examination of her Viſions, and all theſe things, in an Aſſembly of Divines, where they could not conſent to give their Judgment abſolutly; But only decreed ſilence, to avoid all offence, and ſcandal to the Church; till God and time ſhould diſcover further, *&c*. Alſo ſome years after another aſſembly met, when events ſeemed not anſwerable to predictions; where yet they could not condemn the thing, but commit it yet unto God.

She lived after this, fifteen years, married twelve, had two Sons, and three Daughters; one Son, and one Daughter yet alive.

The brief Series of the remarkable Viciſſitudes of her life, added to her Funeral Sermon, was this.

"*Chriſtina Poniatovia*, was born of Noble Parents at *Leſcina* "in *Pruſſia*, *An*. 1610. And with the ſame Parents, (ſuffer-

"ing

"ing Perſecution in their Country for the Goſpel) came into "*Bohemia*, *An.* 1615. Whence being again driven away with "them by the ſtorm of Perſecutions, and going into *Moravia*, "ſhe was commited to ſome Noble Matrons, to be bred up in "Services and the exerciſes of virtue; and at length the laſt "time removed with others into Baniſhment; She loſt her "Mother, *An.* 1626. her Father, 1628. She began to be ad-"mitted to that extraordary and miraculous work of God, "*An.* 1627. which ceaſed, *in the recalling of her dead, in the "Eyes of men, into life. An.* 1626. at *Leſna* in *Poland*, where "three years after, by the will of God and her Tutors, ſhe was "married, *&c.*

She underwent ſeveral examinations, firſt of her Father, a ſolid Divine, and moſt violent oppoſer of Neoterick Revelations; who endeavoured both by Letters, dehortations, obteſtations, and ſevere threatnings to ſtop her; till by all her anſwers, and his own Eyes, *he apprehended the error to be in himſelf, and gave glory to God.* The next, was of Divines, Politicians, Phyſitians, inquiring moſt curiouſly into all things; but could find nothing but *the Finger of God, &c.* Then by the Paſtors and Elders of the Church at the hour of her death, as before. And the worſt of all was of the Devil, both at the beginning, and afterwards ſeveral times, undergoing horrible temptations, *&c.* Beſides all the Divine Tryals, and Teſtimonies, *&c.*

Very remarkable alſo was the Devils Mock-Games, that he played about this time by raiſing other falſe extaſies in ſome. Whereof *Comenius* mentions two. Firſt of a Virgin undergoing Extaſies, in a Village which *Chriſtina's* Father paſſed through, with a throng of people about her, *An.* 1628. *Speaking wonderful things in her Fits, foretelling Perſecutions of the Church, exhorting to repentance, and perſwading to conſtancy in the Faith &c.* Hereby it was thought that God had raiſed up others in like manner to confirm the ſame things. But after ſtrict

inquiry all appeared to be nothing *but a few frivolous Dreams of one ſick, or at leaſt ſlight Mockings of Satan.*

But more cunningly the Devil plaid his part at *Geneva* the ſame year, whereby the Learned there were for a time prejudiced againſt theſe Revelations; when as before both *Diodat, Vedelius and others* by letters approved them. But the Devil at laſt ſmelt of Hell, and the truth of theſe thereby more appeared. The ſtory in ſhort, this.

"The Son of a Senator twelve years old was ſeized with a "Diſeaſe; by and by began to ſpeak *unuſual things*, at length "aſſerts, that he was, *that very Spirit, which had ſhewn Lions, "Men, and other wonderful Viſions, that ſhould certainly come "to paſs, to* Chriſtina, *a Virgin of Poland, &c.* which things at "firſt though they ſeemed to hang together well enough, and "further confirmed the Divines, (ſo that they wrote letters "thereof.) Yet when by degrees he at length ſwarved unto "frivolous matters, and at laſt things manifeſtly abſurd in the "preſence of two Divines, one of them ſaid, *I ſee the finger of "Satan, &c.* Which mockages continuing for ſome dayes "made all ſuſpected. So that after ſolemn prayers and faſting "of the Senate, Paſtors, and the Church, during which the *un-"clean Juglar* began *ſtrange poſtures, and to be troubleſome, &c.* "amongſt other things ſaying, *They will not beleive, that I am a "good Angel ſent of God. But I will prove it by a Miracle; And "ſnatching ſome way or other a Knife, thruſt it into his Breaſt, and "drew it out again unhurt, and fell upon the ground, crying, Be-"hold a Miracle!* At laſt the unclean ſpirit ſeeing he muſt be "gone out, wreath divers wayes the youths body, belching "out of his mouth *Blaſphemous and obſcene words*, till he was "forced to give place to the prayers of the Church, and the "Power of God. But the youth was conſcious of nothing, *&c.*

"More cunning yet was that (to invalidate *Drabricius's* Vi-"ſions) of a Souldier in 1659. who falling ſick, got leave to "return home, and languiſhing away ſeemed to dye, and was

"ready

'ready to be buried; but when the Neighbors came to his 'burial, they felt his *Breaſt* to be *ſomething warm, and defer'd it 'till the Morrow*; and *then the next day, for eight dayes*, no other 'ſign of life appearing. But he, *the Night before Burial, riſes up, 'declares that he had ſpecial Commands to Prince* Ragotzi, (un- 'der whom he had ſerved) *requires admiſſion into his Caſtle*, two 'miles off. Is admitted, the Chancellor, and Maſter of the 'Hall, and others preſent; relates his Commands from God; '*That the Prince take Arms Couragiouſly againſt the Turk; that 'God would raiſe up the Emperor of* Moſco *to help him; who ſhould 'come and beſiege* Conſtantinople *with an huge Army*; *At the 'ſame time, that the Prince go againſt* Buda, (the Metropolis of '*Hungary,*) *at Whitſontide to take it. Rehearſing theſe things on 'his bended knees, he aroſe, praying God, that he had granted him to 'fulfil his Commands*; Theſe things could not but ſeem con- 'trary to *Drabricius's*. The Prince it ſhould ſeem, believed 'him: for he acted according to theſe things, not the other of '*Drabricius*; And *Drabricius* himſelf alſo believed this to be 'a Prodigy from God himſelf: by a Viſion concerning this 'thing. Wherein yet God aſſerted no more than this. (1.) '*That his words, by* Dribricius *were alſo true, if the Prince would 'have followed them.* (2.) *That Counſellours that follow the figments 'of their own heart, ſeduce themſelves, and know not how to counſel 'neither themſelves, nor their Maſters.* (3.) *And that thoſe that 'do ſo, ſhall be deſtroyed.* Whence it may be well thought, that 'this was a *Satanical Mockery*, both the Sickneſs, Death, Reſur- 'rection, and Propheſie; ſeing nothing fell out accordingly, 'but rather the ruine of the Prince, who was *ſeduced, like* Ahab '*by* Zedekiah and his companions: God giving them up *to 'believe a lye, who will not believe the Truth.* And therefore 'this is to be reckoned of the ſame nature with the former Ex- 'taſies mentioned of *the Geneva Boy*, oppoſed by Satan, to the 'Exſtaſies of *Chriſtina.*

As for the Evidence of Events. Whatſoever concerned

her own perſon, alwayes came to paſs. But for thoſe things which concerned the World or the Church, although they may ſeem contrary, yet becauſe there ſeems to be a diſpoſing of Providence towards the accompliſhment of the main: we may ſay with St. *Auſtin* (ſays *Comenius*) *when many things are fulfilled, He is preverſe who contemns a Prophet. Divine Propheſies*, ſaid a great man, *alwayes ſmell of their Author, to whom a thouſand years are but as one day, and one day a thouſand years.* And about the events of Propheſies there are three cautions. (1.) of *Chryſoſtom, That all Propheſies are not fulfilled to Senſe, and the Letter, &c.* and he inſtances out of Scripture. Thus *Jacob* who received ſo many Bleſſings from his Father, ſcarce injoyed one, *&c.* (2.) Of *Grotius, that for ſome things not fulfilled, are not to be called in queſtion thoſe things that are clearly fulfilled.* As the Jews bring many things obſcure, or that receive a divers ſignification concerning the Meſſiah; for which thoſe that are manifeſt ought not to be denyed. (3.) Of God, *To believe in Hope againſt Hope;* and not paſs raſh judgement through unbelief on Divine predictions, though they never appear to our apprehenſion, *&c. for Gods thoughts are not as our thoughts, &c.* Again, all things were not evidently fulfilled to appearance, to the Ancient Prophets. Therefore deriders ſaid, *Where is the Word of the Lord, let it come, &c.* Jer. 17. 15. But God does not want cauſes, to defer his promiſes, or threatnings, or to change them, and has been pleaſed to render reaſons. *Jona* 4. *Jer.* 18. *Pſal.* 89. 1 *Sam.* 2. 30. Beſides *we underſtand not as his Works, ſo neither his Words*, till performed, and that not alwayes. *Ezek.* 2. 5. *John* 16. *The Beginning of a thing is taken with God for the thing it ſelf.* God meaſures dayes and hours, not as we. That which is not fulfilled to day, may be to morrow. As *Ninive* after fourty years: though not fourty dayes. Gods Mercy is ſo great, that he ſeems to appear falſe, rather then not merciful. If, laſtly, events do'nt anſwer, blame man as ſome way faulty. Thus *Comenius*. And *Drabricius* himſelf in ſeveral

ral Visions, is advertiz'd to the same sense and purpose, *&c.* But these things have been hinted once and again before.

But Behold the Atheistical age! who think God reveals nothing now unto men. All humble and sober observance of extraordinary Signs, Dreams, Extasies, prophetick Inspirations, Angelical Apparitions, Prodigies in the Heavens, *&c.* (As Comets, New Stars, Suns, unusual Tempests, Sights of Armies fighting in the Air, Sounds of Drums and Trumpets, *&c.*) passes for foolish superstition or fancy. And all is attributed either only to natural causes, or chance, or vain imagination, and nothing to God. Which God grievously complains of, *Amos* 4. 6, 7, 8, 9, 10, 11, 12. This is the last security of the World, that Faith will not be found on Earth, *&c.* And as in the dayes of *Noah* (when all were so secure) so it shall be in the last dayes, all things shall be full of Prodigies in Heaven, and Earth, of Bloud, Fire, and Smoke; of Dreams, Visions, and Prophesies. *Joel* 2.28. *&c. Matth.* 24. And things speak as much; so many various Prodigies in our age in Heaven Earth, Sea, and several Creatures, were never in any Age before; even in *Germany* alone, within this half Century, so many have been noted and recorded of this kind, as never the like. And of *England* the same, *&c.* Surely God means hereby to have men warned of greater and more wondrous works of his providence shortly to follow. Nor were ever more Prophets, and divinely inspired, then in this Age; at least since the Apostacy of the Church. For there were and are, Men and Women, Old and Young, Noble and Ignoble, Learned and Unlearned, Clergy and Secular, who have had true prophetick Dreams, Illuminations, Raptures, Angelical Apparitions, and speakings with God; who have spoken and written unusual things of the enkindled Wrath of God, of approaching Judgements, and the Universal change of Things. Especially in *Bohemia* and *Germany*, where the terrible Persecutions of the Church were foretold to begin. Of whom sixteen, that had Visions

sions and Revelations, and also printed. *Comenius* reckons up. And it is not unknown that of late, and now, there are Prophetick spirits in *Holland* and *England*, &c. But of all these the most Eminent are these three, *Cotterus*, *Christina*, and *Drabricius*.

There were also between *Christina*, and *Cotterus* two other Prophets, foretelling the imminent Judgement upon *Babylon*, and of the wrath of God, kindled against the World, and of the Plagues a coming. The one a plain Country man, *to whom, at his work in the Field, an Angel of the Lord appeared, An.* 1625. The other a Taylor, who from 1625. to 1628. *had a certain voice sounding round about him, revealing things to come, and commanding him to write them. And at length an Angel in a visible form appeared unto him,* to take his farewel, with these words; *Because thou so much desirest to see me, although I am by nature invisible*, &c.

And thus I hope we have not been too tedious to clear our Readers way from prejudice, which we could not do with more brevity so as we ought; And that they will think so long a preface altogether necessary, and no wayes impertinent. If at last there should prove nothing in all these things, certainly the divine Providence seems to play with poor Mortals; and the story deserves to be recorded.

We will conclude with *Comenius* caution concerning *Christina*. Not to pass rash Judgement, or over-hasty Execution. *This is the property of all Propheſies, that they first fulfil'd, before they are understood; And if it shall happen, that the events prove otherwise, yet these things will be profitable and serviceable to Posterity; I pray and call to witness. Let it suffice our Church once to have dared what no University or Consistory before us hath attempted, to pass a Condemnatory Sentence against these things. Let it suffice I say, and serve for a caution. 1, if it shall please the Lord to call me hence,* will seal it with my Death; *that I have forwarned that the Church no more offend in this kind; And that*

not

not one, or two, or three, usurp power to determine of such matters, which regard the judgement to the whole Church, and so of Posterity it self also. Yea, and if any one dare commit this Book to the fire; such a one as he, I cite to the Tribunal of Christ, there to give an account of his inordinate passion and affection.

I wrote these things with mine owne hand, so dictating, an Heart full of the fear of God

J. A. Comenius.

And yet further before we end this long preface (which so mainly concerns the validity of all that follows, and is for an Apology.) Those that do not, must know, that our Authour *Comenius*, is the only surviving Superintendent, or Bishop, of the *Bohemian* Church now in Exile, fourty years and over; A man of universal knowledge and learning, of a large and desusive spirit, and of a sincere and single heart; as all Christendom can bear witness of. A true *Virtuoso of all Divine and Humane Science and Experiance*; A man given to no fancies and whimsies, nor self-ends and designs; But of vast and universal Aims and desires, for the universal good of Mankind, the World and the Church; and one that hath sore travailed for the promoting of *Universal Knowledge*, Literature, Art, Sience, and Virtue, both Humane and Divine; as appears by the *Janua Linguarum*, and his other labours; and more particularly his *late Treatise* for the spreading of Light, & Knowledg universally, *dedicated to the Royal Society of* Englands *Virtuoso's*. And lastly one that most severely rebuked *Drabricius* for still persisting in his wild Fancies and Dreams (as he then thought) till he was at length convinced of the Finger of God therein; as appears by the concertation he had with him, as follows.

Drabricius *in his Visions, had promised him an Associate, called* his Adjunct, *to help carry on this work of God in the World, which*

was

was this Comenius. *And indeed who so fit? And first he was commanded by the Lord to inform* Comenius *of his first Visions, and to send them to him; which accordingly he did, about* An. 1644. *And this was all that ever* Comenius *had to do concerning them, till* 1650. *when after that the General Peace of* Munster *seemed to defeat all their hopes and expectations,* Comenius *was by Providence unexpectedly brought into those Parts again, about Affairs of the Church. There* Drabricius *was urgent with him to go to the Prince; He replyed.* What do you hear, my Brother; Are not you awake yet out of your Dreams? (*Condemning, as well as others all of Vanity, Because they did not reach the prophetick gravity of Stile like* Cotterus's *and* Christina's, *and the events seemed to answer much less*) You first offer'd the Crown to the Father, and now deluded of that Hope, you would go to the Son. In the name of God, see what you do; and desist to delude your self and others. *The man shed Tears, and lifting up his Eyes and Hands,* I could twice wash my self, with my Tears, *sayes he,* As much as has already been powred forth of them, that God would spare me miserable man; But I cannot obtain. *Have you then Visions yet, said* Comenius? It is a bove a year, *said he,* that I have had none; yet I know, that there is not an end of them. *How do you know?* The Lord told me, *sayes he*; and commanded that they should be sealed, and kept for your coming, and delivered to you. For that you should come into this Land; Behold! Here, I deliver them; and besought him to read them. Do not you faigne this I pray, *said Comenius.* He calls God to witness! *Comenius asked, when did you hear that concerning my coming hither?* Three years since, *said he,* presently after the Princes death, when through impatience of these mockeries, I would have burnt those. But the Lord forbad; you will find it there written.

Comenius upon Meditation, Prayer, and Conference with Friends, found his mind changed. So many causes, offering themselves for taking a Journey to the Prince, which before he

he had not obſerved. And calling his Brethren to pray together, he did accordingly, *&c.* And ſo afterwards the Viſions returned to *Drabricius* again, more ſolemn then before; and ever ſince to this time.

In which at diveres times *Comenius* was *commanded from the Lord to write them; to tranſlate them into the Latin Tongue, to divulge them ſpeedily, through all publick places, and ſtreets of the World; to tranſlate the Bible into the Turkiſh Language; to communicate them to Kings, and Princes, and all Orders of men; and being backward and wavering, was ſtill commanded, preſſed, and threatned to go on, to write and publiſh them, and to invocate and to cry aloud upon all Nations of the Earth, in order to the accompliſhment, and execution of theſe things,* &c.

All which this Adjunct of the Lords Prophet (not daring to tergiverſate, or be diſobedient to Gods call) has done, as well as he could, or is about to do; and durſt not but do.

Accordingly therefore this excellent Man begins with the dedication and conſecration of the whole to Chriſt Jeſus himſelf, and an appeal to him, *The Eternal Word, Wiſdom, and Truth &c.*

Hear us King of Glory! now crying unto thee, for thy Glory ſake; and thou who art our Sun, ſhew us clearly to all under the Sun, as the clear Sun doth all things viſible at noon day, what there is in theſe leaves; whether it be thy Light and Truth, or the frauds of thy black Enemy! Amen! Amen! Amen! O Light of the World! we appeal, in expoſing this thy Cauſe, to the publick view of men, againſt the Prince of Darkneſs; we appeal from the Darkneſs to the Light; from the prejudice of fools, to the judgement of the wiſe; from the raſhneſs of the prophane, to the reverence of the Godly; from the ill informed to the better informed; finally, from every humane Tribunal, to thy Tribunal it ſelf! Thou King of Kings, in whoſe hands are the hearts of King, as Rivers of Water, to turn them which way thou wilt, give unto all that ſhall go about to judge of theſe things, a teachable heart, like Solomons.

to judge rightly of things, and to discern between good and evil.
He that reads, let him understand!

The next Dedication is, to all *Kings and Powers*, all *Crowned Heads, and Vice-Gods* of the Christian World, *&c.*

If any thing yet remain to be done seriously about these things, this one thing is it, *By an accurate and solemn Inquisition to examine*, whether these things be truly so, or no; *or whether humane figments only*, cover'd with the *Cloak of divine Revelations*? and that then, if any fraud be detected, *the false witnesses to be punished* according to the Laws of God and man.

We fly therefore to your Tribunal, O Kings, for such a scruting! beseeching you all by the adorable name of God, to suffer your selves to be perswaded, that nothing under Heaven greater can at this time be undertaken and performed by you, *then this very question* to be determined; *Is it the Voice of God that sounds here, or no, &c.*

Seeing O Kings, Princes, Common-wealths! your duties are here set before your eyes, with wholesome Counsels, for the publick safty, be you *intreated in the name of God, and by your own, and the Worlds salvation*, this thing in the first place, *to take these very Books into your protection, and command them to be exposed openly through all the Book-sellers Shops of your Kingdoms and Provinces, as freely as any other Books whatever of good note; Instilling into the Christian People, the fear of God, reverence of Kings, and amendment of life;* As freely I say (as other Books of this nature) as the Book of the three men, and three spritual Virgins, *Hermis Pastoris, Ugutine* the Monk, Fryar *Robert*; and *Hildegard, Elizabeth*, and *Mathilda*, published by *Jacob Faber* at *Paris*, 1513. (who all had Revelations and Visions like these, *&c.*)

Hear O Kings, Princes, Common-wealths and every Power among Christian People, this Book which is offered to you stirs you up against no man, but exhorts you all in the name of God to do your duty in stopping the confusions brought in by Satan,

Satan, and restoring the order instituted from God. As yet promising Benediction if you yet admit counsel, or denouncing the last Wrath, Plagues and Destruction, if you yet harden your selves. Let the fear of the Lord therefore be with you, and deligently put in execution all things. It is your glory O Kings to be nursing Fathers, *&c.* and also it is your Duty to restrain any Church, that, degenerating into Babylon, exercises fiercenes & cruelty: and if the Spouse of Christ, putting on a whorish dress, waxes wanton, to hate the Whore, and make her desolate and naked, and to eat her flesh, and burn her with Fire; God putting it into your hearts to do his pleasure. And no longer to give your Kingdoms to the Beast, till the Word of God be finished *Rev.* 17. —— But behold in our times the words of all the Propheses old and new are consummated, which the universal commotion of Nations, which you see, and the universal change of things, which you shall shorly see; do witness. Ho! therefore take again unto you your power, and leave not your Scepters any longer, in a strange and wrong hand; I have commanded you, O Kings and Princes, that you your selves Govern; For you have even your name from me (*Gods on the Earth*) not from an Angel, or any creature, saies the Word of God to *Drabricius*, *&c.*

But what must you do when you take unto you your power, O Kings? That very thing which the King of Kings (whose Ministers you are at this time) requires of you, TO REFORM THE WORLD AND ALL THINGS IN IT, THROUGH ALL NATIONS. For he who has long since, by the mouths of his most holy Prophets said, that he would make all things new, on you O Kings, as his Vicegerents, he confers this Honor, that this glorious Renovation be begun by your happy undertaking, and be done by your Co-working and Authority, through the whole world.

And then shall be the peaceable state of the World and of the Church in the Kingdom of the Messiah, promised in Para-

diſe, in the deſtroying of the Devils Kingdom; And which all the Patriarcks looked for; and the Prophets prefigured in types; and the Apoſtles propheſied of; and the Prophets, and Propheſies of God ever ſince have declared; And which is ſo often reiterated *in theſe Books, that Peace ſhall return to the Earth before the end of the World,* with the divine benediction poured forth upon all. *Drabricius Rev.* 107. *Peace, ſuch as never was the like from the beginning of things. Rev.* 149. *when all Wayes, all Paths, all the Trumpets, all Books, all Voices, and Languages of all People and Nations ſhall agree in one angle of PEACE, and in one common CHARITY,* Rev. 384. *when the ſpiritual* Jeruſalem *ſhall be built anew, ſo beautifully, that the very times of* Solomon *may not be compared to theſe,* Cotterus. 18. *When the Meſſias ſhall plant new Hevens and new Earth,* viz. *new Churches and a new State, wherein dwells Righteouſneſs.*

Which manner of things ſeeing they cannot but be an exultation to true Chriſtians, *and that this Book declares them; ſuffer it,* as well, ye, O Roman Chatholicks (Princes) as others, whoſoever love the coming of our Lord Jeſus, *ſuffer it to live, and to be taken for a publick Teſtimony* of Gods being yet God, *doing nothing without revealing his ſecret to his ſervants the Prophets. And for a publick looking, or perſpective-glaſs, rationally to view all things which are here doing in the Ages of the world. And for the laſt proteſtation and bearing witneſs of God, that it will not be his fault if a new deluge come upon the impenitent world. And then laſtly, for a Publick Alarum, or Sermon-Bell, to Univerſal repentance; and for the laſt Trumpet, after whoſe ſound great Voices ſhall be made in the Heaven of the Church. The Kingdoms of the World are become the Kingdoms of the Lord and of his Chriſt, who now ſhall Raign throughout all Ages forever.*

Rather do this, O Kings and Powers, for the Honour of Chriſt, now taking unto him the Kingdoms of the World under the whole Heavens. Learn who is the King of Kings, againſt whom the Heathen rage in vain, and the People ima-

gin

gin a vain thing &c. *To whom the Nations are given for an inheritance, and the ends of the Earth for his possession: thou shalt rule them with a Rod of Iron, and shall break them as a Potters vessel. Understand now therefore O ye Kings, be instructed ye Judges of the Earth; serve the Lord with fear, and rejoyce before him with trembling; learn discipline, lest his wrath at length be kindled, & ye perish in the way;* understand the mystery of these times, why the Nations are troubled and distrubed, and the Kingdoms declining; why the whole Earth is moved at the Voice of God; Namely, that *these are the works of the Lord, and set as Prodigies and Signs upon the Earth, to take away War even unto the end of the Earth; To snap the bow in sunder, to break the Weapons in peieces, and burn the sheilds with Fire.* Therefore *cease, O ye Kings, from War,* & see that the Lord is God, that God will be exalted in the Nations, that he will be exalted in the Earth, &c.

O therefore Christian Kings take heed any longer to stand against the Prince of Peace, Christ, with your furious Arms, disturbing and laying waste his Kingdom, wch Kingdom you your selves are, as also *the Universal Christian People* committed to you. Or it shall come to pass that *he will find some one to send upon you, even from the utmost East, to devour your Armies if you will not know the thoughts of the Lord, nor understand his counsel.*

Therefore, Kings! begin to know from his *Oracles old and new, founding in this very Book also,* that the Lord be not inraged against you and you perish in the way; But how?

First, By *puting an end* among your selves, and all Christian People, *to WARS*; because now is the time for the King of Peace to Raign, &c. O Christian Kings, Princes, Commonwealths, be Ministers of this Peacemaking King, and cease to be a reproach to Christ: *For God will scatter the Nations that delight in War.*

2dly. *All mutual PERSECUTIONS for Religion are presently to be laid aside also, which God never commanded; but Satan*

tan began by Cain, and by Ahab and Jezabel and the Babylonians, and Antiochus and Caiphas with their bloudy Hypocrites, and continued by Nero, and other Pagans. But among Christians, only the impious Arrians, dispairing to defend the depravity of their Opinion by Scripture, first attempted to usurp against the most manifest Doctrine and practice of Christ and the Apostles, and the holy Doctors and Martyrs of the Church, who had rather be killed and devoured like Sheep, then kill and devour like Wolves.

Thirdly, *Not to permit him neither*, who usurping primacy in the Church, and supposing it to be defended by him, with Sword and Fire, hath now for some Ages raged; *do not suffer him to continue his rage and cruelty*: but that he also laying aside his Savageness, may become a Lamb of Christs flock, or an innocent Lyon. Be mindful of that wise saying of *Steven* King of *Poland*, *that God hath reserved three things to himself*, 1. *Creation out of nothing*, 2. *Foreknowledge of things future*, 3. *Domination* (*or Lordship*) *over Consciences*. Which the Roman Pope hath attempted to usurp, and without either any Divine command, or humane leave, hath dared to build himself *a Kingdom over all Kingdoms of the World, and to maintain it by Sword and Flame. And to lord it over the Consciences of all men, even of his Brethren, the Bishops, and that which is more, of Kings themselves, who represent the divine Majesty on Earth. Which what is it else, but to climb into Gods Throne? which if ye, O Kings! the Vicegerents of Divine Majesty on Earth, continually tolerate, God protests that he will no longer tolerate. And to that end begins his Judgements against him, and you, and the world.*

4thly, That what the season of the present Broils and Troubles of the world require of you, *O Kings*, that every one of you *most solemnly proclaim to all your People universally publick Prayers, Fastings and amendment of life, and thereby true and general repentance*; *after the example of the* King of Nineveh. Because *this is the time*, of which Christ sayes, *that there shall be great*

great Tribulation, such as hath not been from the beginning of the World, nor ever shall be.

O ye Sons in high places! now God arises to judge the Earth and to take his inheritance in all Nations!

5thly. If upon universal repentance God spare you, *a most solemn reformation and amendment of things is to be thought of.* Inquire into the Books of the Lord, old and new; hear your *St. Bridgets* most excellent counsel, when *St. Bernard* inquired the counsel of God from her. *He that sat upon the Throne opening his mouth said, Hear all my enemies, living in the World!* (because I speak not to my Friends, who follow my will) *hear all Clergy men, Arch Bishops, Bishops, and all inferior orders of the Church! hear all Religious and Regulars of what soever order! hear Kings and Princes and Judges of the Earth! and all Ministers and Subjects. Hear Women, Queens, and Princesses, and all Ladies, Mistresses and Servants,* and all of what soever order and degree, great, and small, that inhabit the world, these words which I, even I who have created you, now speak unto you *&c.* —— After complaining of all their sins, impieties and vices —— Therefore I swear by my Deity, that if you dye in the state wherein you are, you shall never see my face, nor escape my punishments, *&c.* — Therefore return ye unto me with humiliations, and I will receive you graciously as Sons, *&c.*

And therefore for such an universal and serious return, because serious and solemn thoughts once at length are to be entred upon, counsel is given you *even in these Books,* O Kings! *of convocating an* UNIVERSAL COUNCIL *out of all Christian People,* Holily to conspire together in a common universal repentance, and universal serious deprecating, and amendment of so great exorbitances now among us, *&c.* and to return all from curiosities and niceties about Articles and Questions of Faith which hath distracted us, and from the many by-paths of error which we are run into, and from earthly desires and lusts

which

which have led us away into mutual ſtrifes and Wars: unto the ſimplicity and purity of the Chriſtian Faith and Life. That all Chriſtian Diſſenſions, Striſes, Hatreds, Wars, Devourings and Deſtroyings, may be changed into Concord, Peace, Love, Safety and Felicity: and to this, *the only way is a* COUNCIL *truly univerſal, truly free, truly congregated in the Holy Ghoſt.* —— Ariſe, O Chriſtian Kings! help things every where grown deſperate! *the Patronage of this Book belongs to Kings,* becauſe it comes *in the name of the King of Kings, (and is printed with priviledge of the King of Kings, and committed to the favor of all the Kings of the Earth every where to ſpread and divulge it) and contains nothing hurtful to any: but profitable, and moſt uſeful to all.*

If you hear not theſe divine counſels, O Chriſtians! the Lord will ſend more Plagues, Inteſtine Wars, Famine, Plague, Savage Beaſts, *i. e.* Men worſe then Beaſts; *ſo that Chriſtians ſhall be more ſavage, and rage one againſt another more inhumanly, then Turks and Barbarians, becauſe the condemnation of the great Whore is at hand.* ——

—— *Not for our ſelves, O Kings and Princes! do we, the Publiſhers of this Book, require your protection thereof;* but for your ſelves and the Chriſtian People, leſt you periſh from the fury of all the divine premointions. It is comfort and protection enough to us, from God, who can boldly ſay, with *Hildegardis, I have both ſpoke and writ theſe things not according to the invention of my own heart, or of any man; but as I have ſeen, heard, and perceived them in the Heavenly places (or viſions) through the ſecret myſteries of God.* ——*Therefore, hear ye! who preſide in the place of God on Earth! undertake ſo to manage this cauſe of God againſt Satan or of Satan, againſt God* (for ſo different perſons interpret differently) *that it may be ended, and none may err concerning theſe things.* This lyes upon you upon a double right. 1ſt. becauſe you are Kings. 2dly. Becauſe you are the Churches nurſing Fathers, &c.

Therefore

Therefore constitute forthwith a Judgement, O ye who judge the Earth, wherein may be decided, whether our God, that hath pity towards us all in common, *speakes here things profitable to his People, or some Devil instil things hurtful.*

—— *If the latter, that the false prophets and fainers of dreams may be put to death, and iniquity be taken away from the midst of the people*; Deut. 13.

And, *because the Ecclesiasticks are ordinarily inclined to slay the Prophets, behold! we solemnly appeal from all Universities and Consistories to your tribunal, O Kings, and secular Powers.* Like *Jeremiah* from the Priests to the Princes, and to the King himself; and *Paul* the Apostle, from the Council of the Priests, to the Political Judges, *Felix, Festus, Agrippa,* and lastly to *Cæsar* himself.

We beseech you undertake, 1st. the Patronage of this Book. Permitting none to rage against it, *till plenary examination and decision of the cause. For what, have these papers offended in receiving these Lamentations, Mournings, and Woes?* especially denouncing no sad things to the people of God: But to *Sodom, Egypt, Babylon,* the World, Hell and the Devils afflicting the people of God. *Nor perswade any Nation or any Man, any Rebellion against their* Kings, *but all Loyalty; that all things* may return from all manner of confusions, into all manner of order and peace. Lastly, because *This Book is one of them by which God Convocates the* Kings *of the Earth, from the four Corners of the World to reverence him, it is your part therefore O* Kings! *not to hinder but promote this Trumpet of God, if you would be Ministers of his* Kingdom.

Next, *The publishers themselves of this Book commend themselves to your Patronage, O Gods, Protectors of the Earth!* That you permit no unjust violence against them. As the Princes and the King himself did not against *Jeremiah,* and *Baruch,* nor the Tribune of the Band, and *Felix* Governor of *Judea,* against *Paul. For it would be most unjust, by force to act any thing against*

him, who appealing to Justice, sets himself before the Judgement. As the Jewish Priests with their flatterers did against the Lord himself, and against *Paul*, &c.

3. *We commend to you, O Powers of the Earth! the very cause it self pleaded in these Books, to be throughly examined; for in the name of one more powerful, these Oracles do come fulminating, your People, your Priests, and your Selves with your Princes, and citing all the inhabitants of the Modern World to a certain supreme invisible, yet terrible Tribunal.* —— *For if the words which these Books denounce, be truly the words of God, it is more Glorious then any thing yet in the Church since the Apostles time. If Satanical Impostures, they are more terrible and fearful ones, then ever any have yet been. If figments of humane craft, nothing like hath ever yet come forth in any Nation by any humane wit. But whether this, or that, or the other, It is a matter most worthy of the care of Kings, that at length what it is may appear,* whereunto serious Judgement is needful: not neglect, not contempt, not fury.

Hasten, O Kings! to know and examine what matter of things these are, before all the Plagues here denounced be powred forth upon your Kingdoms. —— *Deliver these things to wise men, and fearing God, and of publick spirits, seriously to be weighed. If you hear humane counsels, why not also these, which many wayes may appear to come by men indeed, yet not from men.*

If any one say; *Dare you broach, and vend these things for Prophesies undoutedly Divine?* I will answer with *Philip* to *Nathaniel*, Come and see! For the offices and marks of true Prophets are here (to declare to the people of God, fallen into abominations, their sins. To denounce wrath and punishment to the impenitent, and again Mercy and Grace to the penitent) this, and not another thing (for the main scope and end) you shall see, is done here. Only be sure to see, that you make your selves certain (which you may from the adjoyned history) (1st.) *That there have been really and indeed persons in this*

our

our Age who have written these things greater then any humane wit. (2ly.) *And that they were simple Idiots, not able to fain such things.* (Act. 4. 13.) (3ly.) *And Godly, fearing God, not willing to deceive.* (4ly.) *Incompassed with a cloud of Witnesses, that there could be no place for Impostures.* (5ly.) *Lastly, that many Godly and solid Divines, not in one Nation only, do give testimony that greater wisedom shines forth in these things then that they can be attributed to men; and that the whole work, is more sanctious and holy* then that it can be attributed to Satan.

Yet lest we may seem to obtrude any private Authority on the Publick, *we earnestly intreat a publick and solemn examination of these things, under your Auspicions beginnings, O Kings. And that as soon as may be, while witnesses are alive, who can give it on their Faith, that they have seen the fingers writing,* viz. *Things flowing forth or droping from the pen of the Seers, not what they themselves would, but what, (by themselves for the most part not understood) some certain invisible dictatour instilled into them; which also their own hand writing,* viz. *The originals themselves, kept in a certain place, further testifie.*

The last thing we desire of you, O most serene Princes, is, that if these be Counsels divine, you would seriously purpose and resolve to obey and execute the divine Will, saying, All that the Lord hath said, we will do.

—— Why may not these things be thus recommended, &c. seeing no man brings them forth of his own daring; but they are offered in the name of God, who is the God of all, and takes care of all. It is the Law of Arms and custom of the Nations, that Trumpeters pass freely amongst the most deadly enemies, even ready to give Battel, bringing the command of their Principals. Why may not he therefore be safe between the safeguards of your Majesty, O Christian Kings! *who is your Interpreter from the King of Kings?*

But they who would perswade you that this Book is hurtful, stirring up to War, and Arms; betray their folly, malice, and

impiety. Becauſe it does not make; but (after the manner of all the Prophets) forewarn denounce, and threaten Wars and Deſolations, without Repentence, and Amendment. And becauſe none has ever drawn his Sword for the ſake of this Book, when yet all people draw their Swords one againſt another; who is ſo blind yet, and beſotted, as not to ſee his Arm ſtretched forth, out of whoſe mouth are denounced theſe things beforehand. Was *Rome* unwiſe, in permitting it to be cry'd through all the City, *Hannibal's before the Gates?* Ceaſe Mortals to be mad and quite out of your wits. *The voice of God and Angels, forewarning you from deſtruction, ſound even in theſe Books.*——

——The World is full of the Judgements of God. The preſent commotion of the World, and ſo many unlooked for Mutations, do not ſignifie nothing.—— Left therefore the Chriſtian people be ſtill ſo groſly ignorant as they are, of the terrible Judgements of God now in the world, *viz.* of their Cauſes, Manner, End, and Iſſue, do ye who preſide over the people in the place of God, *command, that among other helps miniſtred from the divine Power, that theſe Books alſo be publickly extant, and expoſed to be ſold, bought, read, and throughly conſidered and examined*; being certain that it will be for the great uſe of Gods People, your Honour, and the Glory of God.

Yea, and read them your ſelves, and delay not to offer them to your Counſellours to be read and judged. Here is a thouſand times a greater buſineſs, then a Neighbouring War or Peace. It's worthy of all your *Juncta's* to conſult of.

Let not, O Kings, the King of Kings ſeem to be ſo ſlighted by you; or his Meſſengers, (pretending at leaſt) in his Name.—— *&c.*

Believe it, moſt Serene Princes! nothing like to this Book, has the World had ſince the Apoſtles times.——

The next is, *to all the Angels of the Churches*, Biſhops, Paſtors, Doctors,

Doctors, all Divines, and Theologers, and all Ecclesiasticks — where all prejudices of the Wise, and Learned, and Religious, against these matters are clearly removed, &c. —

It hath pleased God in some Ages past to inspire beforehand, Men and Women with a prophetick spirit (as in the Book called *the Burden of the Church, and in the Catalogue of the Witnesses of the Truth*, and in Fabricius's *Tryal of Visions*, are cited) *and in our age to stir up others, and in greater numbers through* Germany. *Amongst whom seeing these three write what they are commanded, of that stupendous mutation of things in the World now at hand, and the Glorious Kingdom of Christ, Now, now to begin; And that indeed these are not fained, as may appear plainly from the adjoyned History. What hinders but* that all these things also *be known of you, O Presidents of the Churches.* It is no burden to you to read humane commentaries upon the Scripture. Why do you neglect to know these, that as truly, as God lives, are not Humane? — Lay aside (or at least suspend for a time) the cushion of carnal security! Rather read again attentively *both the divine Book of the Prophets and Apostles, and also these new repetitions of the same things; and then if all things appear not a thousand fold clearer to you then through your false spectacles; then let it be free for you to take them up again.* — Unhappy interpreters of the Scripture! who expresly deny what God expresly affirms in the Scripture; that *the Lord does nothing, but he reveals his secrets to his Servants the Prophets. From whom therefore doth the contrary assertion, that God does all things without our privity, come? Expunge that out of your Bibles, or say God is not that Antient mankind-loving God, who takes pleasure to communicate his secrets to men.* — I beseech you, O Theologers! be not more infidels to the world and works of God then *Machiavil*, suspected of some of Atheisme, as before quoted. — Take heed in the name of God, Theologers! to blind and hearden men, while you would seem to make them see. The Apostles have not said to the people of the

the new Law, *Admit no more Propheſie*; but he hath ſaid, *Quench not the Spirit, diſpiſe not Propheſie, try all things*, &c. —— O ye! that are appointed Watchmen upon the Walls of *Jeruſalem*, examin the ſtate of your Churches; Whether they be truly called out of the world, or rather relapſed into the world, and become the verymoſt world indeed. If the whole matter were ſeriouſly looked into, perhaps you would ſee what heretofore ſo many holy men have ſeen, *viz. Among Modern Chriſtians almoſt nothing of Chriſt beſides the name is found; for as much as* (1ſt.) The humility of Chriſt is turned into haughtineſs, from the higheſt head of the Church to the loweſt. (2dly.) The Heavenly Kingdom of Chriſt, into all things that are Earthly. (3dly.) The Gentleneſs of Chriſt degenerated into fury and mad perverſneſs, of butchering one another, that we are not now a tame flock of Tigers, Lyons, Wolves, Serpents; But a flock of Sheep, turned into Wolves, Bears, Dragons, Vipers, greedy of nothing but to hurt one another in all the holy Mountains of God. (4thly.) Laſtly, if it be true what a holy man ſaid, *Chriſt reigns in internals, Antichriſt in externals, we are all now become Antichriſts; Becauſe none almoſt worſhip God in Spirit and Truth. All living in the fleſh, ſeek to deceive God with a little paint and external daub of piety.* Again and again, ſee what you do, O Theologers! leſt if you will not admit theſe Preachers, God ſend you more terrible Preachers; Prodigies in Heaven and Earth, and Blood and Fire, and ſtreams of Smoak; and Fears, and Pits, and Snares; and that like People like Prieſt, *&c.* —— *If indeed they are Humane, or Satanical, you need not fear, but contemn them; but if truly from God, wo unto you, Guides of the people! who in obedience of your ordinary vocation moſt ſcornfully contemn theſe extraordinary things; that you account them neither worthy to be ſeen, or heard, or examined.*

O Conſecrated Heads to God! —Be not like the Preiſts and Prophets of *Jeruſalem*, drunken with Error, not knowing *the Seer*, and ignorant of the *Judgement*. *Behold here, Seers! Behold*

bold an obſcure queſtion? Whether at this day there be Seers, or no. Examin both it and them. But Judge not according to outward appearance, but Judge Righteous Judgement ſayes Chriſt. And what need you be troubled at them, they are but the things foretold in the Scripture. Of Tribulations to the wicked world, and Reſt and Peace to the Church, &c. *Which if you cannot bear with in theſe Books, expunge them out of the* volumns of your Bibles. But if you can and ought to bear them there, bear them alſo here. That old and new may accord together. If you ſcruple, becauſe they were unlearned, and Ideots, *Gamaliel*'s counſel in full Council of the Phariſees, is moderate. *Abſtain from theſe men, and let them alone, for if this counſel or word be of men, it ſhall be brought to nought: but if it be of God, you cannot withſtand it, leſt perhaps ye be found fighters againſt God.*—— O Modern Councils, Synods, Conſiſtories, Univerſities, ſuffer the ſame words. Deſiſt to prohibit this Book. For no Human wit can refute, nor no human force or power oppoſe this work of innovating the world, nor no humane goodneſs able to wiſh better things to mankind.

——*If any diſlikes this Counſel, and will try his ſtrength, in overthrowing this work, let him alſo attempt to ſtop the dayly Riſe and Set of the Sun; or the Flux and Reflux of the Sea; or the Winds from blowing hither and thither;* But thou to thine own ſelf, O man, art nor able to ſtop breathing in and out; And how wilt thou go about to reſtrain the Eternal Spirits breathings and inſpirations? Ceaſe ye Sparks to contend with the Flame; ye Rivers with the Ocean; ye ſhall not prevail. *Ceaſe to befool men, by attributing to Man, or to Satan, what cannot be attributed, neither to Man nor to Satan,* viz. to ſpeak with the voice of God, and to ſeal his words with omnipotent virtue, to effect them; by ſhaking, to wit, the Earth, and the Sea, and the Iſlands, and breaking in peeces the Peoples, one by another. Behold! It is the Lord, who both ſpeaks and does!——

Let not the Proteſtants, and the Evangelicks, ſay they are reformed,

reformed, and comeout of *Babylon*, and forſaken Antichriſt. Alas! Alas! *We lack not Popes, but* Rome! the ſpirit of Antichriſt has notforſaken us in all things, but only diſperſed it ſelf into more things. *How many Univerſities, Doctors, Maſters, Biſhops, Paſtors, we have, ſo many Popes.* And every common man of the people, would be a Pope and Dictatour, above all Law and Diſcipline. — *The Thunderbolts of God comprehended in theſe Books, do reach all corrupt Chriſtendom. Let no party of Chriſtians think that this Book is for them alone, to deſtroy all others.* — The world is full of Babyloniſh works, therefore the whole World is *Babylon*. And every Kingdom, State, City, Houſe, Church, and School, hath its *Babylon*. — Every Faction would build a Tower to climb into the Heaven of Glory, nor will ceaſe from their own wayes and thoughts to bring them to paſs. — Have we no Nimrods, hunters of Dominion and Lordſhip over others; and deſtroyers of the Chriſtian Evangelick liberty?

--- Antichriſt is not hard to be found even among the Evangelicks, who for liberty in Chriſt began to ſhake off, and would be now thought to have ſhook off the *Antichriſtian yoak*. Either the Evangil, is not Evangil, or we are not *Evangelicks*. But there are *reformed Evangelicks*. Would there were, not in *name*, but in *deed*. For the Kingdom of God is not in *Word*, but in *Power*. — That Chriſtians, as they now are, are of all which the Earth bears, moſt perverſe (as who do all things againſt their profeſſion, believe againſt their Creed, live againſt their decalogue and Law, pray againſt their Lords prayer, hope againſt their hope) and before all other Nations *to be reformed from the very foundation, or to be rooted up from the very foundation, may be here read.* Alas! Alas! *Moſes* and *Mahomet* have theirs more dutiful then Chriſt. For the Jews ſtrictly obſerve (through all ſufferings) their Ceremonies. Chriſt has commanded to worſhip God in ſpirit and truth only, and to love one another: and no ceremonies, and yet theſe, Chriſtians are mad for; and

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quite regardleſs of the other. Charity alone was commended to us: not Ceremonies; yet theſe only urged. Among us perpetual fallings out, all ſorts of oppreſſions, bloody Wars, and mutual horrid butcherings of one another, teſtifie that we have no charity. *Mahomet* forbad his, Wine; and they abſtain. Chriſt forbad no good thing; and taught only Temperance, yet Chriſtians live moſt intemperatly. He forbad his to diſpute of Faith; they diſpute not, content with their blind faith. Chriſt taught to do, and not to ſay; (like the Phariſees) yet we do nothing, but ſcold about Faith; but lead, for the moſt part, prophane lives. *Mahomet* commanded to tolerate both Jews and Chriſtians, and they do, moleſting none for difference of Religion; But Chriſt hath in vain forbid us to pluck up the Tares before the Harveſt; moſt deadlily raging againſt one another for Religion. And ſo all things, otherwiſe then he has commanded, by whoſe name we are called.

— O good Jeſus! the whole univerſe of Chriſtians ſeems to have conſpired againſt thee! and they are firſt or prime in perſecuting thee, who have the primacy in thy Church! *&c.*

But they are not fulfilled ſay ſome (of the wiſe and learned) in the particulars. —— Tis anſwered —— In Propheſies (old and new) the ſcope of God is not to ſatisfie humane curioſity about this or that particular thing or perſon; But to ingenerate in mens minds, Terror in the Evil, Hope in the Good, and Repentance and Patience in all. And we are not primarily to ſeek, what may be future, as what is our duty; what God requires or forbids, promiſes or threatens, and how to eſcape the Wrath, and to obtain Grace: which when men do not, God blinds them, *ſo that to them Every Viſion becoms a ſealed Book, not able to be read; and the prophane find there nothing, but ſtumbling ſtones of offence, and darkneſs to blind them, and to grope in.* That God fulfils things in his own time and way, though we miſtake; That Inſtruments miſcarry; and God defers till the laſt, till the very hour of deſperation, *&c. He that believes will not make haſt.*

——That in promiſes and threatnings God intends them conditionally, though ſpoken, as it were, many times, abſolutely. Of which enough already, &c.

—— O Proteſtants, Chriſtians Reform'd; Evangelicks! Becauſe *moſt of you are contemners of extraordinary works of God, Viſions, and Revelations, Charity compels to warn you, that you do not proceed to ſin againſt God, and your own ſouls, by a pertenacious Judgement! condemning thoſe things which you neither underſtand; nor that you might underſtand, ever made it your work, or took any leiſure for.* Run through all your Bibles, you ſhall never find God complaining of mens too much credulity towards him, and his words, and other ſigns of his Anger or Grace: but the contrary. Shall we therefore now amongſt ſo many Prodiges of Heaven and of Earth, and the cryes of God, Angels, Men, and almoſt of the very ſtones, and whilſt the Signs of Gods Wrath dart forth every where into our very faces, fear to ſin by too much credulity? *Specially when by new Revelations no new opinion is ſuggeſted*: only new incitements to weigh throughly, the ancient words and works of God, and to return into the ancient wayes of Faith and Obedience; with perpetual revoking us from our negligence, to the Scriptures? *And ſhall we yet go on, to aſcribe theſe things rather to Satan, than give glory to God.*

—— The converſion of the Jews, and the Nations unto God, with terrible foregoing Judgments and Plagues, *is the Theme of this Book.* —— And therefore no cauſe, why any one ſhould like to *condemn this Book, or prohibit it to any to be read.* For certainly *Chriſtians ought to rejoyce*, that what all have pray'd in the name of Chriſt this ſixteen hundred years, is now declar'd to be at hand. *Diſſenters in opinion ought to rejoyce*; Becauſe an end of Diſſentions is declar'd, and Univerſal Peace and Concord eſtabliſhing, *Proteſtants ought to rejoyce*; Becauſe God himſelf proteſts for them. *Catholicks ought to rejoyce*; Becauſe the Pale of the Catholick Church is promiſed

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to be extended, even to the ends of the Earth. *Zealots ought to rejoyce*; who have hitherto laboriously, might and main, persecuted those that erred in Faith; and dangerously (though with never so much pious Zeal) endeavoured to root out the Tares out of the Lords Feild; whilst, Behold! God himself now takes *this, his own work upon himself; to purge his own Floor. They that suffer* (*or have suffered*) *Persecution, ought to rejoyce*; Because the times of refreshing from the presence of the Lord, are declared. Neither ought this day of the Lord, coming as Fire, terrifie any man; Because this Fire is the Refiners Fire, and Fullers Soap, wherewith the Sons of *Levi*, (namely *the Clergy of all parties*) are throughly purged; that they may be refined as Gold and Silver, and the Church offer again pure Sacrifice to God, as in former dayes, and the years of old.——

After these, a solemn Mission or sending this work by command from God, to the most eminent Heads of the Christian World, in particular.

First,

To *Leopold, Emperour of the Romans*.---- which begins thus.

Most Invincible and Victorious Emperour.

This Book which is sent unto thy Majesty is *written by the command of God, and published by the command of God, and sent to the heads of the World, by the command of God*; That all may understand, what is the last will of God, in the last Age, *&c.*——

—— These things could not be concealed from your Majesty; (of all others) because among the chiefest heads of the World, God hath set you in the chiefest place? and also because *these Thunderbolts strike against you, amongst the first, and against your most* Serene House. —— Yet Grace is here offer'd to you. —— See therefore what you do, *most August Cæsar*! and that you may see, either *read these things your self*, or it too

long for Imperial affairs, *deliver them to be read, to your Counſellors, Civil and Eccleſiaſtick*, till the matter appear. —— Let it pity you, for your ſelf, and for your Houſe, *O Cæſar!* that you may break off your ſins, and the ſins of your Houſe, by Righteouſneſs. —— As yet they, whom your Father and Grandfather, have afflicted and perſecuted, pray for you and your houſe, crying, Father forgive them, they know not what they do. — The King of *France* is commanded here to remedy the confuſions of Chriſtendom; yet if you, *O firſt of Kings!* will cooperate, —— to reduce all the deadly factions of Chriſtian people, into Unity of Love and Faith —— you will do an acceptable ſervice to God, and all Chriſtianity. ——

Next, To *Alexander* VII. *the Roman Pope*; or *who ever* next ſucceeds him.

Higheſt Prieſt of the Roman-Catholick Church.

Among other Prerogatives of the High Prieſt of the old Law, were (1.) *To conſult God in doubtful matters* —— (2.) *To be ſupreme Judges in all Church-matters*, with other chief Prieſts adjoyned, for eaſe of ſo great a burden. (3.) *To reſtrain falſe Prophets*. If therefore you, with your Colledge of Cardinals, by divne right, obtain the higheſt place in the Church, the ſame prerogatives by divine right are due alſo to you. ——

God was forced at length to ſend them Prophets extraordinary, to warn Princes, Prieſts, and People of their duty. —— They accounted them for falſe Prophets, Mock'd and Kill'd them. *Oh Jeruſalem, Jeruſalem! Thou who killeſt the Prophets*, &c. —— *God in this preſent Book makes complaints in the Ears of Angels, and men, againſt your prophaneſſes.* —— *And threatens his utmoſt Judgments.* —— *They are offered here to be read to the World, by command from God.* ——

——*Do not, I beſeech you, ſuſpect theſe to be deviſed fictions of Man againſt you, or publiſhed out of a corrupt affection and deſire*

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to rejoyce at your deſtruction. They ſeek to deceive you, who ſeek to inſtill ſuch ſuſpicions.— We the publiſhers of theſe things, in the preſence of the omniſcient God, proteſt with Mordecai, *that we for the Salvation of the Church, are ready to kiſs even the ſoals of your feet.* —

O Roman Pope! Let it pity you for your ſelves that you may haſten to prevent the wrath of the Omnipotent. Let it pity you for your Church, leſt leaving it in Babyloniſh abominations, you deliver it up, to be ſcattered at length, by the Thunderbolts of God. Let it pity you for ſo many Chriſtian People, by your obſtinacy ſlid into ſo many Schiſms and Hereſies, that they may be reduced to the Unity of the Faith. Let it pity you for ſo many people out of the Pale of the Church, to whom a door of entrance is ſhut, through the confuſions of Chriſtians. O Pope awaken! O Pope rouze up out of the ſleep of drunkenneſs and ſurfitting, wherewith your Flatterers have made you drunk and intoxicated you; calling you, *Chriſts Vicar*, and *Infallible*, *&c.*

—If there be none on Earth that dare ſpeak true things unto you, *behold monatory Voices from Heaven!* —*Read this Book, and take care to have it read by yours.* Your Predeceſſours did not deſpiſe the gift of Propheſie in the Church, (as ſome now do) but proved all things, to hold faſt that which was good. Therefore the Revelations of *Hildegard*, *Bridget*, *Catharine*, *&c.* were judged to be without fraud, and admitted as worthy to be Canonical. *Let the ſame thing be done to theſe new ones. Let them be ſubmitted to a lawful examination; that it may appear what is needful to be done; And it will appear that theſe laſt Revelations are as truly divine. And that Gods will is that the Kings reſume their Scepters and Rules; and not the ſucceſſors of the Apoſtles.* To ſpiritual men only ſpiritual things ſhould belong. For that all confuſion hath increaſed in the World, by ſubmitting the ſecular power to the ſpiritual. And that all things may be reduced into a beautiful order, that it is

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the will of God, that a *Councel be called* by the Authority of Kings; That is, that the Christian People of all parties be congregated, and there all controversies be heard, censured, weighed, decided, and terminated so; that by comman Jubilees of Heaven and Earth, may be sung; Glory to God on High, on Earth Peace, good will towards all men. ---- O Modern Roman Popes! oppose not your selves as your predecessors have hitherto done, never daring to submit their cause to a General Council; *Do you dare:* why should you not? If your power over the whole Church, and all Bishops, and over all Kings too, be of God----------*O Roman Pope! why do you rage so, against all your Modern Monitors, whether Doctors, or Teachers, and Professors of the Truth?* or *whether Bishops, Pastors, or whole intire Churches?* or *whether Kings, Princes, and Commonwealths?* or *whether New Prophets? &c.* Nor are the Modern, the only or the first; This thousand years there have been the same complaints and lamentations; not only privately, but by publick cryes, both by voice and writings------- And God hath all along admonished you by extraordinary Prophets of your own, and from among your selves. Some ye have killed; some ye have persecuted; the rest you would not hear, or understand or regard. As *Johannes de Rupescissâ*, and others whom you imprisoned. *Mancinellus* whose hands and tongue you cut off. *Hus*, *Savanarola*, and others, whom you burnt. Although even some also you had canoniz'd and their Prophecies, and externally honour'd for Saints, who will witness against you.———

O *Alexander the seventh*, to you I appeal by name, and most humbly pray you *to admit these words or speeches. As God lives, and your soul lives, I seek nothing in this Book, or this new Edition thereof, but that the Christian People with all their Prelates, may prevent the last Wrath of God.* They are serious things, and concern the Christian Peoples safety, or destruction. By the tremendous Name of God, I pray, do not set them at nought.——— *Peter*

Peter could erre; why not *Peter's* ſucceſſor? *Peter* could be admoniſhed of his error by Collegues; Why not alſo *Peters* ſucceſſors? *Peter* did not bear diſdainfully his admonition, yea ſharp rebuke; nor let *Peters* Succeſſor.—

—Therefore *Alexander*, higheſt Prieſt! ſuffer ſomething to be ſaid — I will deal plainly with you in the name of co-Brothers, all the Biſhops of the world, and in the name of the whole Chriſtian People —— *whether theſe three Prophets of ours, were truly ſent of God and commanded to ſpeak, what they ſpake.* It is not enough to deny; but come to examine. —— Whilſt therefore ſad things are here denounced againſt you, O Roman Pope! *in theſe Books, do not I beſeech you ſuſpect any company of men have here conſpired againſt you. Whether in jeſt and ſport, as your Paſquin and Morphory at* Rome; *or in earneſt. Examine before you contemn.*

—Thou, O Roman Pope! yet be entreated. If you are reſolved to imitate *Ahab*, the ſlayer of the Prophets; yet at leaſt imitate his prudence and policy; *i. e. Be not more cruel towards theſe three Prophets ſpeaking to you, and the word by the command of God; then* Ahab, towards his three, *Elias*, *Anonymus*, and *Micheas*. 1 *Kings. ch.* 18. and 20, 22. *Elias* required all *Iſrael* to be gathered together, to ſee whether God was God, or *Baal*. *Ahab* conſented, was himſelf a ſpectator. *You have ſought us, O Roman Prelates! (whom you thought diſturbers of your affairs,) through all Nations and Kingdoms by your Perſecutions and Inquiſitions. But they, behold! ready of their own accord, by command of God, ſet themſelves before you, to try, whether God be God, or* Baal. *And that all the Chriſtian People be congregated into Council, to this ſpectacle. Stand to this therefore. Admit a juſt requeſt. Gather a Convention together. Behold the event!* —— All your Counſellors, with your falſe prophets, promiſe happy *Omens* to you, as they did to *Ahab*. *But behold here ſome* Michea's, *who have heard another thing. Are they not to be heard alſo?* Joſaphat perſwades. *Nor let him who is not more obdurate*

obdurate then Ahab, *refuse. The event will shew, whence these things come. And it is just, that all People be called as Witnesses. It ought to appear plainly by the publick testimony of the world, if there be any true God, and true Prophet of the true God, or no. We send these words, as* Micheas's, *to all people, that they may be heard of all.*----- O *Alexander* Pope! humble thy self in Sackcloath, and Ashes; and command all in your great *Nineveh*, so to do; If yet perchance at last, God may return, and pardon, lest ye perish.-----

Pope *Alexander!* from the beginning of the World, *the Light of the divine Word*, hath never so clearly shone, *nor so many Prodigies* broak forth in Heaven and Earth, *nor so many extraordinary Revelations and Prophesies; Nor so many and so universal Commotions of the Nations*, and Destructions, and Calamities following them, and to follow. *Wo unto you, if you lead the World to despise all these things.* ---*Be moved at the sight of this Book!*---------- O Pope, be but in deed what you are in name, The Head of the Church! Successor of the Apostles! Vicar of Christ! and all will be well and safe.---Lay down the Arms of the World. Put on the Arms of the Church; of the Apostles; of Christ. You shall as certainly overcome as they overcame----- Pope *Alexander 7th*! wise Pope! command *St. Hildegards* Vision to be shown you.----- And you will see, *nothing is said against you here; but what hath been said by your own Saints and Prophets before.* And for that reason never harden your self against *so great obtestations of God,----- both old and new. Although you burn these Books; or reject them amongst the prohibited Books, or take no notice of them; yet they will have their effect, for which they are sent.*

Whosoever of you, O Cardinals, Bishops, Prelats, Fathers of the society! have access to the Pope, perswade him, *not to be too hasty, to condemn this Book* (that perswades only such things) *as an Heretick or Phanatick Book.* Let him rather read, or those that are sincere amongst you give it him to read, *&c.* We read

your

your Books of all kinds, *even your Revelations from God.* Why not you alſo, theſe things which ours, the ſame God, (for we have no other) hath vouchſafed to reveal to us? And perſwade him that he may ſay to himſelf and you, Let us ſearch our wayes, and turn unto the Lord. ——To whom for a final determination, *Whether this be his Word or anothers, we muſt neceſſarily appeal on both ſides, as* Elias *and* Micheas *did.* But *Ahab* and the People ſtood ſtill.------

If you perſiſt, and refuſe to follow the Examples of *Chriſt* and his Apoſtles, what will follow? Nothing elſe will remain, then either to oppoſe new Counſel, more crafty than former; or new and greater force: But either, or both, alike in vain. As *Caiphas* the High-Prieſt of the Jews, did uſe both in vain; In whoſe footſteps if it pleaſe you ſtill to inſiſt, Do what he did; Convocate Cardinals, Patriarchs, Archbiſhops, Biſhops, Abbats, Doctors, and propound to them, How no means hitherto uſed, avail any thing. And that now moreover, a new danger is ariſen, *from new Revelations publiſhed,* if they be admitted for Divine; *which deliver the power of Judging and Reforming the Church unto Kings. Reformation* (*that unſeen Reformation*) *heretofore attempted by Pædants only, or certain Monks* (*Waldus, Wickliff, Hus, Luther,* &c.) *or a few Princes and Kings, and not united among themſelves, yet made you grievous work for ſome Ages: But what ſhall we now do, if Kings themſelves unite with their Counſels and Forces, and ſet upon the work?* We muſt therefore look about us quickly, and take new Counſels; yea we muſt whet the Arms of both Swords, and call Fire and Water, and Halters, and Gibbets, and Daggers, and Potions, *&c.* to help, *&c.* and ends (with that which is the ſum of all theſe Revelations; if he hath not leiſure to read them at large) either to repent, or to periſh. It is neceſſary, either a Total Reformation, or a Total Deſtruction, one of the two.

In the third place,

To all most Serene Kings, High Princes, and Famous Common-wealths.

— The God of Gods, the Lord hath spoken. — Behold! O Kings of Europe! *God calls you by the loud cryes of this Book*, and will put it into your hearts to do his will. Come and behold *what manner of, and how great things are here offered to you in the name of the God of Gods. At the very first sight whereof, will you not fear some fraud and cheat?* (of Man or the Devil?) *It ought verily to be feared, and not you be deceived, in so great concerns. Take heed therefore of being deceived, O Majesties!* — *These things come not from any of Mortals; but from the very Immortal President of the World Himself.* —

And lastly, *To the King of France* (who is here designed to be Emperor of Christendom.)

Most Christian King Lewis XIV. *Emperor of the French.*

The Heavenly Majesty hath vouchsafed *a peculiar speech unto you by name, in a Revelation* to his Servant *Drabricius, some ten years since*, therfore will your Majesty also vouchsafe a peculiar Audience to his *Messengers, sent not with naked words, but with testimonies gaining credit, and with most ample instructions, unto you.* — Read, O King, or deliver these things to be read by your wise men — You, *Great Lewis!* King of *France*! does the great Lord — by name invite, yea call hither to his Glorious work of renewing the World. — Take counsel with your Collegues, the Christian Kings of Europe, to Convocate a Council of the Christian World, to settle Truth and Peace, and Righteousness therein. That Angels may again sing, *Glory to God on High, on Earth Peace, Good will towards men.* If you will follow, most Christian King! with other Christian Kings, the conduct of the Counsel of this Book, undoubtedly all the World will shortly become Christian, and the Times

Peaceful

Peaceful, Religious, Inlightened, and Happier than *Solomons*, according as God did of old promise, and does now remind us of, that they are approaching.— Prepare for Christ a quiet Kingdom in the Earth, removing his proud Rival. —— Rejoyce that the like things are commanded and promised to you, as once to *Cyrus*; To be the Shepherd of the Lord (that is, a keeper of his Flock, the Church, the whole Church; not any part only thereof, as the *Greek* or the *Latin*, or the *French*, or the *English*, or *German*-Churches, &c. For whoever calls on the Name of *Christ* are the People of *Christ*, and the Sheep of his Flock) fulfilling all his will; saying to *Jerusalem, Thou shalt be built, &c.* Isa. 44. 28. and 45. 1, 2, 3, 4. *Cyrus* the King, when after the Conquest of *Babylon* he read the Prophecy of *Isaiah*, presented to him by the Jews (as *Josephus* witnesses) and saw his name expressed, believed God; and presently freed the People of God from captivity--—— *O second Cyrus revived!* will not you imitate *&c.* ——— It is the work of the Devil, and of Antichrist, to destroy and take away the Liberty of Humane Nature, which is the top of the Image of God in Man.———Whoever therefore shall be the Instrument of this Glorious Restitution of things, shall be more than *Cyrus*, more than *Alexander*, more than *Augustus*, more than *Constantine*, or *Charles* the Great.

Arise therefore against all Antichrists, *i.e.* Oppressors of Liberties, thou King of *France*, King of Liberties! (for so the word signifies;) And succour the Christian Nations whereever groaning under any Corporal or Spiritual yoke. Make to cease unchristian Wars, and destroyings of one another, by Rapines, Fires, Slaughters, &c. ——But especially free the Christian People from the *Slaughterhouse of Consciences*, which they call the *Inquisition*, and execute by Swords, Halters, Burnings alive, Prisons, Banishments, and other kind of Tortures. Let this most abominable Abomination be cast out of the Christian World, as the manifest work of Satan by his Antichrists;

which he began by the impious Kill-Brother *Cain*, and continued by *Pharao*'s, *Saul*'s, *Ahab*'s, *Jezebel*'s, *Antiochus*'s, *Caiphas*'s, *Nero*'s, *Julians*, &c. but has brought to the height only among us, these one or two Ages last past.—— Christ practised or commanded no force: but only to teach the Nations, and shake off the dust of their feet, *&c.* —— There's no necessity for Force and Violence; because Religion cannot be forced nor compelled.——— They are plainly unteachable who do not observe, that those former Persecutors gain'd nothing so, but at length to ruine themselves.—— Christ lives, conquers, reigns with his: but Tyrants perish one after another with theirs. Therefore *take away that foolishness* (as *Lactantius* calls it) *from the Christian People, most Christian King!* Take away that violent Tyranny of Consciences, and Bodies, from the Catholick People, *King of Liberties.*

Most Serene of Kings! God and the Christian People expect nothing, but to answer your Name, and what the Names and Titles given you by the Providence of God, sound forth.

Lewis, Deodat, XIV. most Christian King of France.

Lewis, Refuge of the People.
Deodat, Given of God.
XIV. ———
Most Christian King; Christ's Vicegerent, not Antichrists.
Of France, i. e. Of Liberty.

The Devil, and malicious and evil-minded men, O King, will stand in your way; which two things, you and all that love you for God's sake, ought to fear. For the Devil, loth to have his Babylonish Kingdoms disturb'd, will undoubtedly withstand you.—— And malignant men seek your ruine, as they did of your Heroick Ancestors, &c.

But wise men fear more, lest you your own self raise Impedi-

ments

ments to your self, and to your Victories, O King! by harkning to evil Counsellours and Instruments, rather than to God. — But and if you refuse, God will find out another to plead his Cause.

We do not stir you up against the Church, greatest King! but for it. — Nor against the Roman (Church); but for it also, — to restore it to its primitive Apostolick state, from which it is deeply fallen. — God threatens here to send the barbarous Nations to reform us, if none else will lend an helping hand. — Be intreated therefore by your own Salvation, and of your most ample Kingdom, and the whole Worlds, not to let pass into the empty Air, *these Voices both Humane and Divine.* —

The Holy Spirit write in your Heart, (if not in Golden yet in flaming Letters) that twice-made Protestation, (to negligent *Eli*, High-Priest, and disobedient *Saul*)

Those that honour me, I will honour:
But those that contemn me, shall be contemned of me.

In the Information to the Readers.

—But are these things certain? or, are they not fables, contriv'd and composed by the Art of some ingenious and witty to deceive?

Tis answered. It might be doubted at the first; and was every-where doubted, as the History of these things will shew. *But now there is no time for doubting; seeing these things are confirmed both by abundant witnesses, and confirm'd by divine signs and miracles, as the same History will shew, and now publickly appears. And lastly, where the truth of the Predictions are in apparent view, and the very event does seal their divine authority.*

Machiavillian Politicians, Atheists, imagining the World to be ruled by Humane Counsels, *have laughed at these as Phanatick things. But behold! God shews himself to be the Rector of the World. These things being powerfully fulfilled which he hath commanded to be fore-denounced in his Name.* —

If

If any shall say therefore, *This Book is the Trumpet to Wars*. It must be answered, 'Tis so indeed; but *the Book of the Wars of the Lord*, as the *Revelation* of St. *John*, and the Book of all the Prophets; yea, and the Book of the Gospel it self perhaps, according to that of Christ, *Do you think that I came to send Peace on Earth*, &c. For this Book describes,

1. The Wars of God Jehovah against Idols. As *Ezek.* 30. 13.
2. The Wars of the Lamb against the Beast already heretofore founded. *Rev.* 17 14.
3. The Wars of the holy Spirit of God against all erroneous and unclean spirits in the Earth. *Zach.* 13. 2.

—— I say, That *here is the Revelation of the Revelation of Saint John*, which hath distracted so many Commentators, differing among themselves.—— *Therefore this Book is a new Commentary upon the old Revelations of St. John; not a Humane, but Divine.* ———— *The former Edition was exposed to light with doubting and trembling, and for censure only: This freely and confidently; not now so much to judge whether these things be Divine; as to execute them as Divine, for warning to the World.* Now therefore *we lift up our voice as a Trumpet*, That they may hear who had not heard, and they may believe who had not believ'd; and may see with their eyes, and handle with their hands, who had not as yet foresaw by Faith, That God is in the midst of humane affairs, *and does sometimes speak to men; doing nothing, but he reveals his secrets to his servants the Prophets.*— There is need now of no vails, no secret muttering.— Now all must needs hear, both far and near, even to the utmost ends of the Earth.

Be admonished therefore, O all ye, into whose hands this Book shall come, that ye *do not read it without St.* John's *Revelations, and without divers reflexion to those things which are now a doing in the World.* And then *the very blind cannot but see that it is God that here speaks, not man.* And that it is God who

who ſtirs up the Nations of the World one againſt another; not this or that man predicting ſuch things; or not one another themſelves. And that it is God who comes to chaſtize the Chriſtians in his Indignation; not the Turks and the Tartars. And laſtly, that God himſelf is about to reform his Church; not the King of *France*, or any other.

Cry unto God, O Chriſtian People! Shew pitty, O God! Prevent blindneſs, prevent ſtupidity. We are thy People. Permit not that all Viſions be unto us as a ſealed Book which cannot be read. Do as thou haſt promiſed; that the day is coming in which the Deaf ſhall hear the Word of the Book; and the eyes of the Blind ſhall ſee out of obſcurity, and out of darkneſs; In thy Light beholding light. And whoſoever thou art that readeſt theſe things, ſay with blind *Bartimeus*, *Lord that I may ſee!*

Take *this Book into your hands, O Chriſtians of all parties!* and *know that theſe things here offered, are like to thoſe Ancient ones*, the burden of *Babylon*, the burden of *Moab*, the burden of *Damaſcus*, the burden of *Egypt*. ----- Whoever art wiſe, deſpiſe not to be forewarned, and *lay aſide vain wrath againſt theſe things*. If theſe threatnings came from man, they might be contemned, or the Plot counterplotted: But if from the terrible God who cannot be reſiſted, take heed! ----- But whether it be himſelf that ſpeaks here, he will undoubtedly know whoever reading all theſe things (together with the premiſed Informations, and the conjoyned Hiſtory thereof) attentively with the fear of God; and comparing all things with the events to which they diſpoſe themſelves, ſhall purpoſe not to ſtrive with the Fates, and the Preſident of the Fates. If any one be reſolved the contrary, namely to think *Antient and new Prophecies an antiquated thing no longer to be heeded*, and the World now to be governed either by Fortune, or Chance, or humane Counſels only, let him go on to ſtop his ears, ſhut his eyes, and harden his heart paſt all remedy.

And

And lastly, he gives a large, sober and judicious Apology for the whole *Book*, and *Publication*:------ Let them favourably hear me, All who fear God. As for me, if for fear of men I do not what God and Conscience command, I expose my self to his wrath, into whose hands it is intolerable to fall. If new hatreds, calumnies, persecutions attend me for this new Edition, let the will of God be done! I commit my self into his hands, either to protect me, or to deliver me up into their hands who seek my soul. I am full of dayes (beyond *Davids* age of man) and full of the miseries of life; so that it is pleasure to say, It suffices; Lord take away my soul!—— Away! let us not be wise above God! And *while he commands to speak, let us speak, whether any one will hear us or not.*—— Wo unto the soul, if seeing the sword, for fear of men he blow not the Trumpet.—— I come unto thee, *O Queen of Churches, the Roman, do not, I beseech ye, suspect this Trumpet of God through any private grudge towards you, to sound as it were a charge*, either to stir up peoples hatred towards you, or warrs against you—— for it does not sound to war, but a retreat.

Men Catholicks, and all that fear God, hear! *Let any one of you reade this Prophetick Volumn a thousand times, he shall find it hath no other scope than what hath in past Ages been expressed by the mouth of* David *and all the holy Prophets*; namely, that God will not alwayes endure our Babyloniſh confusions, and mutual *Cain-like* hatreds and slaughters; but sometime totally make an end thereof, in the last dayes, &c. *Isa.* 2. *Mich.* 4. *Zech.* 9. and a thousand other places, aswell in the antient Prophets, and Apocalyptical writings of the Apostles, as in these revealed in our ages.

I protest therefore before God and his Angels, and Heaven and Earth, that this Book is not published with an intent to injure any one; and that it is not to be taken for a scandalous Libel, but an Historical Book, and Monitory to all Christians without difference: That all may desist from mutual hatreds, persecutions, slaughters,

ters, butcherings, *&c.* — *They are not dehortations Humane; but of God himself, immoveably founded in the antient Oracles, reiterated only upon new occasions.* The sum of which is, that all things must be reformed among Christians, or all must perish. Mother of the Churches throughout the West! Why dost thou rage so against thy Sons, admonishing and exhorting thee to repentance, and amendment? When this Book was quite ready, and nothing of this Apology thought on, some Friends yet soliciting its suppression, my Conscience did then dictate, that it was *better to obey God, rather then Men*; and I cryed unto the Lord; But he taught me to take unto me this Buckler, and to lay open my heart before the eyes of Men, *as it is known in the sight of the Heart-knower.*—

But I now ceasing here to speak unto you, O Christian People! *Invocate thee, who art God, for witness; that I have done, what thou hast commanded, and nothing else.* Nor for any other end, then that thy last Will might become known to them, to whom thou hast commanded it should. Nor have prefaced these things on any other hopes, then that men, rational Creatures, might learn to discern and judge of things. —— Perform, O God! what thou hast promised; *Shew, that thou hast spoken these things, and we compelled to write.* And if any one would hurt us, be thou a Wall of Fire unto us, as thou wast to *Eliah.* (as *Dabricius* speaks, (*Rev.*416.) Give into the Hearts of Kings, to do what thou hast commanded, by giving these things to Arbitrators, to weigh and consider; But to such as are of a single heart, and have a light kindled by thy Law, and Prophets; a light burning and shining in truth. (*Rev.* 259.) Give also, that very Kings, and Princes, with Queens, and Priests, and all the People, may so read these things, as *Josias* the King, with his Princes, the words of thy threatnings, to tremble at thy Judgements, and repent. (*Drabr.* Rev.325.) Thou thy self, O Lord! work in those, to whom the voice of thy Trumpet shall reach, that

thy Word may be as fire, consuming the Abominations of Desolation. (*Rev.* 559.) And whomsoever these voices of thine shall sound about, that together thy Cœlestial Light may shine about! That there may be none so blind with Zeal, nor a *Saul* so obstinate in his Opinion, that may not fall down prostrate, and cry, Lord! What wilt thou have me to do! Seeing the Abyss of thine Anger, to have opened it's Jaws, to swallow up false Christians, except they repent. (*Rev.* 325.) But if even yet, they will not permit thy Witnesses to speak, but will command them to hold their peace, will stop their ears; it will be high time that thy self, O Lord! speak for thine own self! Speak therefore! speak, by the work it self; by accomplishment of the Predictions; that they may understand that it is Thou who speakest, and doest! Bring forth thy Witnesses, as thou hast promised, whom the World may be full of. (*Rev.* 569.) O Lord, hear! O Lord, forgive! O Lord, hearken, and do! Defer not, for thine own sake, O my God!

In his Appeal, before his Epitome, such passages as these occur.

O thou Adorable! dwelling in the Heavens! give testimony, that *Nothing is here offered unto men in thy Name, which is feigned of men, and onely covered over with thy Name:* That so if this Light of Revelations (for so the Book is called) be lighted and kindled by thee in thy Church, it may be as inextinguishable, as the light of the Sun and Stars in the Firmament: But if otherwise, and a trap be laid for thy Christian People, *bring to naught the fraud, with the Zeal of thine own self, O Lord God of* Zebaoth! That as every Plant which the Heavenly Father has not planted, may be rooted up; so every light which the Father of Lights, has not kindled, may be put out. Yea as *Nadab* and *Abihu* offering strange fire before the Lord, which was not commanded, but were consumed with fire from the Lord: *So let the like Example be now shewn,*

ſhewn, O God! That if any have dared, and do dare to offer the ſigments of their own brain, in the Name of the Light of thy Revelations, they may fall down dead in thy Preſence, and the Preſence of all thy People. —— *By thy commands, theſe things are brought to paſs.* —— *Behold! we again ſpeak, ſeeing thou commandeſt and driveſt us with terrors! The words received, not from men: but from thee; whether they will hear, or whether they will forbear.* ------ Never man ſpake as Chriſt; and *never ſpake Satan as theſe, even as God ſpeak by his Prophets.* (1.) Thundring againſt the ſins of men. (2.) Denouncing Puniſhments, and whence, except they repent. (3.) Offering Grace to the Repentant. Which three ſo holy things, Satan neither will, nor can counterfeit. And for men, they are above the wit of man; eſpecially of theſe men. *Kotterus*, an *Artizan*, and moſt ſimple Ideot. *Chriſtina*, a young Virgin, by her Age uncapable of ſuch things. *Drabricius*, an old doting Man; (as his Enemies traduce him;) *Do they not then ſpeak things more then humane?* (Therefore being neither Humane nor Diabolical, they muſt certainly be Divine.) But I ceaſe to contend with Arguments, whether theſe things be Divine, and not Humane, committing it to every mans own Conſcience and circumſpection, and the divine Illumination. For as none can convince by Arguments, whether it be Day or Ninght, except the Sun be riſen, to cauſe day, and men open their eyes: So none can better demonſtrate, that God ſpeaks, then God himſelf ſpeaking, and man attending to God; and that the Voice of God be ſealed alſo with Omnipotent Effects. That the very things may ſpeak for themſelves, and their Author. (By the light only we ſee the Light, and things done by day, *&c.*)

Wilt thou know therefore, O Man! *whether God ſpeaks here? three things are to be done.* (1.) To Pray, Lord! open mine eyes, that I may ſee whether it be thou that ſpeakeſt, or a Spirit of Deluſion. (2.) To hearken to the Voice of him that

ſpeaks. That is to know and examine all things in order, and not be ignorant of the particulars, and all circumſtances. (3.) To look about circumſpectly, whether any ſuch things be now a doing in the World or no, &c.

If for all this any one likes not *to read this Book*, let him do as he likes beſt. Let him turn away his eyes, ſtop his ears, harden his heart, &c. And if he will, *add furies alſo, let him tear the Book in pieces, cut it, burn it*, as *Joakim* did, *Jer.*36. Or fall on Gods Witneſſes, as on *Jeremiah*, or *Baruch*, or *Steven*, &c. But whoſoever thou art, that art wiſe, take heed of Precipices. *'Tis dangerous to meddle with Prophetick Matters, 'Tis moſt ſafe counſel to abſtain from theſe men.* ------ Specially the Perſons that undergoe and tell ſuch Dreams, Raptures, Apparitions, being otherwiſe innocent and harmleſs. Rather ſay as the *Phariſees* of *Paul*, *We have found no evil in this man: But if a Spirit have ſpoken unto him, or an Angel, let us not fight againſt God.* He wages War with God, who by force ſeeks to oppreſs the Spirit of Propheſie. But if by no obteſtations we can obtain moderation with men, I humbly throw my ſelf proſtrate with this whole Cauſe at thy feet, Lord Jeſus! who art conſtituted Judge of quick and dead; diſtinguiſh betwixt, and pronounce with thy true Mouth, for the Truth, againſt a lie!-----

But there are ſo many frauds and cheats in the World, will ſome ſay; But however the Apoſtle bids, *Deſpiſe not Propheſie. Try the Spirits whether they be of God or no. Try all things, hold faſt that which is Good.* ---

We will but add laſtly, (having gone ſo far already, beyond our intent at the firſt, in theſe Apologetick Diſcourſes and Collections) the moſt weighty paſſages, out of their ſolemn Prayer, and appeal to Chriſt, in that publick form, made for the tryal of *Drabicius*, by the *forecited dreadful Oath*; All for the further evidence and confirmation of the whole matter, with the candid and ingenuous Reader; and to give the

greater

greater authority, if it may be, to ſuch a prophetick Hiſtory, before we paſs to the Propheſies themſelves.

—— We know the impudence of that Enemy, who is ſo bold as to mix himſelf with thy Sons, and to counterfeit an Angel of Light, when he is but the Prince of Darkneſs; and to offer himſelf to be a Leader and Counſellor to men, when he is the worſt and vileſt Betrayer, and ſo to colour over his Prophets and Apoſtles, as to appear thy Prophets and Apoſtles. Yea, and to boaſt and ſet off himſelf for thee; Antichriſt for Chriſt. But we, alas! are too ſlow and heartleſs to apprehend his ſo many Impoſtures, unleſs thou comeſt in to relieve, O Helper! He will confound, ſubvert, overturn all things. But where ſhall remain thy *Elogium*, O Son of God! that thou appeareſt to deſtroy the works of the Devil. *Appear therefore! O appear unto us alſo! in the preſent deciſion and danger we now ſuffer from Satan!* ſowing among us Tares of ſcandalous Doctrine and Life, *and of falſe prophets, or elſe falſe zeal againſt them.* Ah! ſuffer us not to be befooled, this, or that, or the other way, for thy Holy Names ſake! Let the Father of Lies execute and perform the work of Seduction, and lying wonders in them that periſh; who have not believed the Truth. We thy humble Flock, who have choſen to adhere to thy Word, *Let thy holy Spirit preſerve us from the ſeduction of Errors!* ------ Or if it pleaſe thee to try us; yet let it not be as to our ſouls. ------ Whether as to Goods, Health, or Life it ſelf, (as to *Job*, *Paul*, and the Sons and Daughters of *Job*,) ------ thy Will be done. But deliver not our Souls to his power, we beſeech thee! to wit, an Underſtanding and Will, *to befool, puzzle, and pervert us. That we may neither receive the works of Satan for Gods; as* Ahab; *or abominate the Work of God for Satans;* as the Phariſees, who deluded by Satan, execrated Chriſt as Satan; by it thereby blaſpheming God himſelf. —

Behold! behold! he goes on to ſow the Tares of ſo many ſcandals amongſt us alſo, who ſuffer for thy Name! *Alſo falſe*

false Prophesies, as we fear, or false Lights, to discern whether truly Divine, and from thee. ------ But thou, O Lord! with whom is light, and who alone seest all things, and alone knowest to distinguish Error from Truth; Why hold'st thou thy peace at these things? Why hold'st thou thy peace so long, so many years? *Is now thy Zeal or Fire wanting to thy Clouds, to consume those that bring strange fire into thy Presence; or to shew who is thy true Prophet, or not; in the sight of all thy People. Is there wanting a Sword to restrain* Paschur, *the Smiter of thy* Jeremiah's; *or a blow to strike* Hananias *the false Prophet dead.* (This year thou shalt die, and he did so, *Jer.* 28. 16, 17.) *Or captivity to lead away* Amazias, *the Informer against thy* Amos.

O Lord, the Dominator! If any Crafts-master and Contriver of Cheats, have befooled any one amongst us, so as to reckon his sad trifling Songs, or mournful Ditties, for true Revelations Divine, and to vent them to others, deceiving, and being deceived; Succour him! succour the rest of us! that we may be as thy Mouth, separating the precious from the vile. But now, *if any one of us, willingly and knowingly, give up himself, as an Instrument to Satan, and in thy Name, exercises impostures; Lord! make it manifest; and set forth such a Messenger of Satan for an Example to the World.* Thou sparedst not the Angels that proudly sinned; neither spare these who imitating Satanical pride, draw away themselves, and others, into Precipices of destruction.

On the other side, forsake not thy holy *Jeremiahs*, or *Micheas*, that are bruised with a petulant Tongue or Hand; or thrust into Prison: But all *Paschurs*, their Smiters, fill with fear on every side, every where, that their eyes may see the truth of thy Words.—

And indeed accordingly, God begins to speak for himself, (so that there is no need for man to speak for him more.) *But where, and how?* First, in the very *Act of* Drabricius's *Oath.*

For

For there was this *Dilemma*. *If I have not ſpoken thy Words, O God! ſmite me in pieces in the ſight of all.* If thine; ſhew, that they are thine, by fulfilling their truth. But behold! he doth not yet ſmite him; (but ſuffer him to live very old) and on the contrary hath ſmote ſeveral of his Adverſaries with death, according to the threatnings of God by him; and particularly one of the Paſtors, a new one, among thoſe Exiles, who became a new Adverſary to him. Therefore he gives teſtimony, that they are not others words. Secondly, In the Events themſelves, much fulfilled, or daily fulfilling, *&c.* Therefore what need of more words? *&c.* But to leave all to God, who alwayes accompliſhes his words, firſt, or laſt, in his own time, and his own way.

And thus we have at length brought a long-boding preamble to an end; which hath exceeded indeed the bounds due to this place: But being in, we knew not how to give of, nor forbear ſuch material paſſages, for the gaining greater credit to the enſuing Relations; and which was almoſt abſolutely neceſſary, to prevent prejudice and offence againſt things of ſo ſtrange a nature; That ſo the Courteous Reader might the better take in good part the Hiſtory, what ever heed he give to the Propheſie.

For we divine full well, that moſt will but look upon them, as the Dreams or Ravings of two old doting Seniors, now going down with their gray Hairs in ſorrow to the grave. But be they of God, Man, or the Devil, they are the ſtrangeſt things that ever yet appeared on the Stage of the World. And for that end only we relate them here, as obſervable Hiſtory, and matter of Fact; and thereby, if they prove true, the future State of *Europe*. And have further thought fit to repreſent the chief and moſt material Things, that *Comenius* has recorded in behalf of their Truth and Verity, or wrote by way of Apology for them. Which having done, we leave it to Time and Providence, to diſcover and prove them,

either

either Verities or Deluſions; But however, whether one or the other; moſt Remarkable. And yet one would think multitude of years ſhould teach wiſdom, and make the experienced paſt all ſuch dotages. *Comenius* is aged, learned, ſober and godly, known of all men; *hath had above forty years knowledge and tryal of theſe matters*, as has been ſaid before; And has obſerved and delivered *more convincing Arguments for their Divinity, than any has, or can, againſt them.* Has had the Teſtimony of the moſt illuminated Divines of Chriſtendom. Has found none to convince or condemn them of Impoſture, upon *fair tryal and examination; which moſt reaſonable requeſt, is all that is deſired in the face of all the Chriſtian World, and ought not in juſtice be denyed them;* Till which let all men be ſilent before God. For 'tis better to ſuſpend Judgment, than paſs it raſhly. None of theſe things have been done clandeſtinely, or managed inconſiderately. *They ſtand ready for the Bar of Mans Tribunal; and in the mean while appeal to God.* If they muſt needs be reproached for theſe things, ſayes *Comenius*, and that Chriſtian People will ſin againſt God and their own Souls; for their parts, they will like *Jeremy*, *appeal to God and Men.* Firſt, And above all things, *to God, the Supream Witneſs, Judge and Avenger of thus Cauſe; and then to thoſe who are in the place of God on Earth;* both Governors of States, and Churches too, humbly to plead this Cauſe before them. —

Now if they be of Man, or the Devil, none ought to fear them, but contemn them. And therefore none ſhould be offended that they are thus brought to light, and into Engliſh. For we intend them here, only as a moſt wonderful Hiſtory of the preſent Age, not to be paſſed over without taking notice of. For, be they true, be they falſe, they will be found exceeding uſeful to the Age, and to Poſterity.

The

The Sum and Substance of the chiefest Prophesies of Kotterus, Christina, *and* Drabricius, *three late* German *Prophets.*

OR,

A Summary View of some most Solemn Divine Visions and Revelations,

Had in these our Dayes,

By Kotterus *a* Selesian, *from the year,* 1616, *to* 1624.

By Christina *a* Bohemian Virgin, *in the years,* 1627, 1628, 1629.

By Drabricius *a* Moravian, *from the year,* 1638, *to* 1668.

For the use of this Age.

Wherein,

I. Lamentable Complaints are made of the extream Corruption of the Christian People.

II. And the terrible Plagues of God, denounced against the Impenitent.

III. And how God will raze out the Babylon of false-*Christians,*

ſtians, Jews, Turks, Pagans, and all Nations under Heaven; and ſet up a new truly Catholick Church, to ſhine forth moſt gloriouſly with the Light of the Gifts of God; and what its future State is now to be, even to the end of the World.

ALL Propheſies, before they have their effects, are Riddles and Ambiguities to men: But when the time comes, and that happens which was propheſied, then the Propheſie has a clear expoſition. Irenæus, *Book 4. ch. 43.*

Certainly, it muſt needs be confeſſed, That theſe things are once to be, or have already been, or God to be accuſed of a lie. For there is ſo great felicity promiſed to Chriſtians in the Divine Oracles, and ſuch perfect knowledge of God, and obedience, and ſuch univerſal Peace, as neither is, nor ever has been in the World, &c. —— *Caſtellio* to our King *Edward* the Fourth.

I confeſs that I alſo was in that Opinion, that there were no Revelations of Divine Authority ſince Chriſt and his Apoſtles; and ſo alſo I taught. But after that I read theſe things more accurately, I uſe to ſay, That greater wiſdom ſhines forth in them, then that men can be their Authors, much leſs thoſe from whom they proceed: And that they ſeem to be things of a better Nature, and ſo conſtantly continued ſuch for many years; then that they can be attributed to the Devil. —— Teſtimony of a great Divine.

Prophets are ſeldom or never believed. — Another Divine. Witneſs *Jeremiah* the Prophet, and all the Prophets of old.

Jerem. Chap. 36.

'And the Word of the Lord came unto *Jeremiah*, ſaying, Write in a 'Book all the Words —— againſt *Judah* and *Iſrael*, and againſt all 'Nations —— If perchance they will hear and return, —— There'fore *Jeremiah* call'd *Baruch* —— to write from his Mouth all the 'Words of the Lord. —— And commanded him to go into the Tem'ple, and to read them before the People. —— Who did ſo. —— Which 'thing being known, the Princes aſſembled in the Houſe of the King, 'and ſent to *Baruch* to come unto them, with that Volumn, and ſaid 'unto him, Sit and read theſe things in our Ears. And he read; who

'when

'when they had heard, —— were aſtoniſhed; ſaying every one to his 'next Neighbour, We ought to tell all theſe words to the King. But 'they ſaid unto *Baruch*, Go and hide thy ſelf, thou and *Jeremiah*. —— 'And they went in unto the King. —— Who when he had read three 'or four Leaves, he cut it with his Pen-knife, and caſt it into the fire. 'Neither were they afraid, neither the King nor his Servants; but com- 'manded to apprehend them. But the Lord hid them. —— And the 'Word of the Lord came unto *Jeremiah*, ſaying, Take another Vo- 'lumn, and write in it all the former words; and thou ſhalt ſay unto 'the King, —— Thou haſt burnt the Book; —— Therefore I will 'puniſh —— and bring all the evil I have pronounced. —— And '*Baruch* wrote from his Mouth all the former words, —— And there 'were added beſides unto them many like words.

The Lord ſaid unto me, Write theſe things, and haſten to divulge many hundred Copies through all parts of the World. For this is my Will, that all Nations of the Earth read thoſe things which I have ſpoke unto thee. Drab. Rev. 55.

Now for theſe Propheſies, we ſhall firſt give you the ſcope and ſum of them beforehand in general, and then come to the Revelations and Viſions themſelves, in particular.

The utmoſt ſcope of all theſe Revelations is, according to the manner of the Ancient Prophets. (1.) To ſhew unto Chriſtians the manifold ſins and aberrations wherewith they have provoked, and do provoke God; and ſad Lamentations thereupon. (2.) To diſcover the Cauſes of the preſent Plagues and Judgments, wherewith God breaks in pieces the World; and the Cauſes why Gods Wrath waxes hot ſo againſt Chriſtendom; and to excite and forewarn men to attend ſeriouſly to the terrible threatnings of Wrath, and comfortable promiſes of Grace. (3.) To ſhew the way of eſcaping the Wrath, and preventing the laſt deſtruction, and of obtaining the Grace. (1.) By general and univerſal Humiliation, Repentance, Reformation and Amendment. (2.) By univerſal mutual Love, Charity, and peaceableneſs one with another, of all Parties, Sects, and Religions; That all Names of diſtinction be laid aſide, and factious contendings about Opinions ceaſe; and that one common Faith and Love prevail among Chriſtians of all ſorts, to preſerve the Unity of the Spirit in the Bond of Peace. And that all wicked unchriſtian-Chriſtian Wars and Fightings, and ſuch cruel devourings of one another, not becoming that Name, whether for Religion, or worldly Intereſts, be laid aſide. And (3.) by offering and communicating the ſame common Mercy and Benefit, that is, the Light and Bleſſing of the Go-

ſpel, and thereby Univerſal Peace, Truth, Righteouſneſs, and Salvation to the Nations of the Earth. *For that now God would have all the World reformed*, and bleſſed with all true Felicities, and Univerſal Salvation, both Temporal and Eternal. In a word the Kingdom of God come, and the State of the Divine and Holy Life, tryumph, and be exalted over the Animal, Senſual, Beaſtial, and Deviliſh. (4.) And laſtly, That otherwiſe Chriſtendom ſhall feel the Power of Gods Anger, and of his wonderful Judgments; and the Vials of his Wrath be poured out, *&c.* For that Chriſtians ought firſt to reform, and begin this Univerſal Reſtitution. Elſe that God will find others, but deſtroy them, by one another; or by letting in the Barbarous Nations, the *Turks* and *Tartars*, &c. in upon them. That the time of deſtroying and overturning is at hand. This and ſuch like is their general ſcope.

And more particularly to ſtir up Princes, Prieſts, and People, all to their particular Duties. Kings, to execute the call of their high Function. To do the Will and Work of God on Earth. *i. e.* To reform both Church and State; and *to take unto them their Scepters, and Authority, committed to them of God, out of the hands of the Antichriſtian Uſurper*, &c. *To call a General Council*, in order to a Univerſal Peace, and Unanimity in Chriſtendom; and to agree for God and Religion; for the publick good both of Church and State; For that God will put it into their hearts to fulfil his Will, and agree, (or make one Mind and Will) and no longer give their Kingdoms to the Beaſt; But that the Words of God ſhall be fulfilled; To deſtroy *Babylon*, and all her Abominations and Idols, *&c.* and to rule the World peacefully, under the Banner of Chriſt; and univerſally reform it out of all its horrible confuſions and diſorders, according to the Will, that is, the Word of God, *&c.*

And all Eccleſiaſticks, Angels of the Churches, Paſtors, Biſhops, and Prieſts, to perform the Miniſtry of their high Calling, and the Service of God, and the Church; *to reſtore the Primitive Reformation*, and do their firſt Works, and repent, and no longer neglect the *Catholick Church* of God, through the whole World, for worldly Dominion, Honours, Riches, and Intereſts: Nor to hinder Univerſal Reformation, by wrangling and conteſting for Opinions, Ceremonies, Revenues, Prerogatives, and Priviledges, and ſuch like vanities; but rather to promote Catholick Charity and Indulgence, and practiſe Chriſtian Humility, Self-Denyal, and all the excellent virtues of the beſt Religion in the World, which they are Chieftains of; and to Sacrifice all their deareſt concerns for the Salvation of Men; And not mind their own things, but the things of Jeſus Chriſt, *&c.*

And

And all Christians to endeavour and begin Reformation generally in their several places. For that now is the time of Gods reforming the World more then ever; That towards the end thereof, it may be as from the beginning, *viz.* one God, and one Worship of God, in Spirit and in Truth, without Idols and false Godds, and false Worships; That all may inhabit peaceably the Earth, without Wars, Fightings, Hatreds, Contentions, Envyings, Strifes, and without Sects and Parties; lest his Wrath break forth upon them to the utmost, and there be no Remedy for the Present Generation. All which things to be sure, are no other then was the drift of all the Prophets, and extraordinary Messengers of God to Men, of old; when that all ordinary Persons, Kings, Princes, Priests, or People, were become so corrupt and exorbitant, that there were none that did his duty rightly: but all desperately transgressed the Law of their God, and provoked his Wrath without measure. For what else was their Burthens, but sad Lamentations for the Peoples sins and wickedness; Exhortations to Repentance and amendment; And denunciations of Grace upon Repentance, and of Wrath upon Impenitence? *&c.* And what else are these likewise, as to their main Scope and Intent?

The Sum and Substance of them in General, now follows.

The Sum of all these Prophesies in the General, is the same with all the Antient Prophets, and indeed an Explication of them; concerning the State of the Church in the last dayes; And that our present Age, is the last time of the World, wherein shall be fully and finally accomplished all Scripture Prophesies.

I. Babylon the Great, the Mother of Harlots, and Abominations of the Earth, typified by the old, to fall, and its Builders to be dispersed, *Gen.* 11. *Jerem.* 50. and 51. *Revel.* 18.

II. The Stone cut out of the Mountain without Hands, to destroy the great Image of Iron and Clay; and increase

creaſe into a great Mountain, filling the whole Earth, *Dan.* 2.

III. The very Relicks of all Nimrodian Tyranies and Oppreſſions, to be aboliſhed quite, and the Kingdoms given to the Saints of the moſt high, *Dan.* 7.

IV. Both the Beaſts in the Revelations, The greater with ſeven Heads, blaſpheming God, and making War againſt the Saints; and the leſſer with two Horns, counterfeiting a Lamb; yet ſpeaking like a Dragon, now to be ſlain, *Rev.* 13.

V. The great Harveſt and Vintage of the whole Earth, at hand, *Rev.* 14.

VI. All the Vials of Gods Wrath a pouring forth upon the Earth, *Rev.* 16.

VII. Till the great Beaſt that carries the Whore, with ſeven Heads and ten Horns, be deſtroyed: and the Whore her ſelf, forſaken by her ten Horns (*viz.* Kings, her once defenders and lovers) be burnt with fire, *Rev.* 17.

VIII. The Lamb to be Victor over all Enemies. Satan bound in the bottomleſs Pit for a thouſand years. The Church to be quiet, *Rev.* 20.

IX. And then the Marriage of the Lamb to be ſolemnized under the whole Heavens, *Rev.* 19.

X. And the Church to appear in its Splendour and Glory, ſuch as the Prophets have heretofore deſcribed of old, *Iſa.* 60. *Rev.* 21.

And indeed theſe Books of the three Prophets, are a very *Revelation of the Revelation of St.* John, to end and decide all further contentious Comments thereabouts. They being a new Comment, upon that old Revelation, *not Humane, but Divine*; explaining what is that *Babyloniſh* Beaſt making War with the Saints; and the great Whore, the Mother of Harlots, *&c.* riding upon the Beaſt; and who are thoſe Kings commanded from God to execute the Judgement upon Both. And that *thoſe deſtroyers of* Babylon, *are now Born, now Choſen, and Called. And that this whole affair is now in doing. And now ſhortly to be Sealed and concluded*

concluded by a full and compleat effect, in the ſight of Heaven and Earth. And that we are now under the ſixth Seal, ſixth Trumpet, ſixth Vial. That is, That upon our times happens the great Earthquake, ſhaking the whole frame of Heaven, both of Church and State, *&c.* —— and the day of his great Wrath come. —— And the day of the ſixth Trumpet; when the Angels, bound at the great River *Euphrates*, ſhall be looſed, and come and kill the third part of men with Fire, and Smoak, and Brimſtone; although the reſt that eſcape, repent not. —— And the ſixth Vial poured forth upon the great River *Euphrates*, to prepare a way for the Kings of the Eaſt to root out *Babylon*; the unclean Spirits of Frogs, muſtering up heaps of Armies againſt them in vain; to the Battel of the great Day of the Lord God Omnipotent; *Which Day ſhall come as a Thief, on a ſudden and unlook'd for.* —— That ſo the ſeventh Seal being opened, Silence may be in the Heaven of the Church: And that the ſeventh Trumpet ſounding the Myſtery of God, foretold by his Servants, the Prophets, may be finiſhed; Namely, That all the Kingdoms of the World, may become the Kingdoms of our Lord and of his Chriſts, *&c.* —— And that the ſeventh Vial being poured forth, there may be Voices, and Thunders, and Lightnings, and Earthquakes, ſuch as have not been ſince men have been upon the Earth; whereby the Cities of the Nations may fall, and great Babylon it ſelf, *&c.* ——

More expreſly and particularly.

I. That the World is become as corrupt now, as it was in the dayes of *Noah*, before the Flood; and in *Egypt*, *Babylon* and *Jeruſalem*, when ſhe rebelled againſt God; eſpecially the Chriſtian Nations; By name, *Germany* and *Italy*.

II. That the *Roman* Pope, is the chief cauſe of all the confuſions in the World; as who, having by force and fraud, ſeized on the Government of the whole Church, hath tranſformed the Spiritual Kingdom of Chriſt (*which is not of this World*) into an earthly Kingdom; and with earthly Arms and Counſels ſeeking to propagate it, fills all things with frauds, and violence; as the true Anti-chriſt, the Great and Babyloniſh Whore, drunk with the Blood of the Saints.

III. That

III. That the Beast, that carries the Whore, is the *Roman* Empire; and particularly in some latter Ages, the House of *Austria*, the spoyer or layer waste of the purer Church.

IV. That God will no longer endure these confusions and persecutions of the Church, and tyranny of Consciences; but will again destroy the World of the ungodly, with a deluge of Blood. And therefore that these things draw nigh.

V. And to that end, That he will shake Heaven and Earth; *that is*, stir up all the Nations of the whole World, against one another; to bring on unheard of confusions of things, by most furious Wars, through all parts of the Earth.

VI. The issue of which Wars, to be, the destruction of the Pope with his Kingdom; and the overturning of his principal Supporter, the House of *Austria*.

VII. And that by the Nations, provoked by their Tyranny; flocking, as it were, thereto from the four Quarters of the World.

VIII. Yet the principal People, to be the Northern and the Eastern.

IX. By name, the *Swedes*, with their King; the Prince Palatine of the *Rhine*, and the House of *Ragotzi*, were commanded to be called forth.

X. But if these would not; That then the *Turks*, the *Tartars*, and the *Moscovites* were about to be called by God; Also the *French* with others from the West; to execute the Judgements of God, in *Germany*, *Italy*, *Spain*.

XI. And to come with unheard-of swiftness; in one Year, Month, Day, Hour; to the astonishment of the whole World.

XII. And the *Turks*, and *Tartars*, after execution done, to return with the Light of the Gospel for a Reward.

XIII. And

XIII. And Universal Reformation to follow; and change of Things for the better, through all Nations of the World.

XIV. The Laws and form of which Reformation, are here also prescribed; Namely, Idols totally to perish; and the most pure Spiritual Worship of God, who is a Spirit, every where to reflourish, with unity of Faith and Order.

XV. And then indeed to be the peaceful, illuminate, Religious State of the World, and of the Church under the whole Heavens; Universal illumination of the Gentiles; the Earth to be filled with the Knowledge and Righteousness of the Lord; And the Kingdoms of the World to become the Kingdom of the Lord, and of his Christ; Universal Liberty, without tyranny and slavery of Body and Soul; Universal Unanimity, without Wars, Quarrels, Dissentions, Divisions, Schisms, Sects, and Factions; In one word, Universal Righteousness, Peace, and Love, even 'till the time when Satan shall again break loose and trouble things: But Christ by the last and final Fire, shall destroy the wicked and ungodly with the World it self; And (the Universal Judgment of Quick and Dead being finished) shall begin Eternity it self.

These are the main Things and Matters, which even all the three, *Kotter*, *Christina*, and *Drabricius* especially, do prophesie and treat of.

And withal we are taught here,

I. That Christ, the Saviour of the World, is in no wise partial: But that in every Nation, he that feareth God, and worketh Righteousness, is accepted of him.

II. And for that reason, in vain do men cry, Here is

Christ! or there he is! *For that he is every where, and would be sought, found, acknowledged, lov'd, and worshipped every where; envying none the participation of Salvation.*

III. That our violent Disputes about the Articles of Faith, how wise soever they seem to us, are but foolishness with God.

IV. But that hatreds for differences in Faith, and seekings to Lord it over one another, are a meer abomination.

V. That to sit in the Chair of *Moses*, or of Christ, or of *Peter*; without the verity of the Doctrine, and Life of *Moses*, Christ, and *Peter*, is a vain thing; As also to boast of the Reformed Religion in Doctrine, and Ceremonies, without a Reformed Life.

VI. That now Christ will tolerate no more, none for *Paul's*, for *Apollo's*, for *Cephas's*; But only his Disciples, Friends, and Brethren, of what Party soever; saluting one another mutually, as fellow-Disciples, fellow-Brethren, fellow-Servants.

VII. And that all Nations are about to be called to this Fraternity of Christ, and Communion of Saints; And that God will have all things reformed after his own Mind and good Pleasure.

VIII. And that till this be, nothing but concitations (and commotions) of all the Nations, one against another; and breaking one another to pieces, *&c.*

And so now we come at length to the Prophesies themselves, in particular, (having given you first, *this general sum*, and *comprehension of them*, by *Comenius*) that so you may have some kind of view, and apprehension of their peculiar Nature, Manner, and particular Circumstances. The chief whereof, and their chief Passages, we shall onely cull out, as abundantly sufficient for the design of this Table.

And

And here *Kotter's* firſt offer themſelves to us.

Kotter *Citizen and Tanner of* Sprottavia.
Born in the Year, 1585.
Propheſied from the Year 1616, *to* 1624.
Dyed in the Year 1647. *Of his Age* 62.

The ſum of whoſe Propheſies in general, was to denounce War, Famine, and Peſtilence; which he was commanded to propheſie of, in the year 1616. when all things were in profound peace yet throughout *Europe*. Then, *(the Wars in* Bohemia *beginning, and he ſtirred up by a new apparition of Angels, with new commands to depoſe theſe things before the Magiſtrates, after three years former ſilence)* to propheſie ruine to the Empire and Popedom; And the laſt Univerſal Plagues to be executed by the Oriental Monarch, with a deluge of Nations, *&c.* Commotions of Kingdoms one againſt another, *&c.* And laſtly happy and glorious times after the fall of *Babylon*, *&c.* till the laſt Judgment, *&c.*

But to the Viſions themſelves.

But here we were unhappily prevented by the *ſevere Inſpection over the Preſs*; In ſo much that waiting almoſt a Year for an opportunity, (after all this had been printed) we could by no means find any. And therefore are forced to break off here abruptly and imperfectly; and ſo to let it come abroad unfiniſhed into the World. Which we hope the *Courteous Reader* will pardon, and accept candidly of this as it is, till ſome better opportunity be found to publiſh the Propheſies by themſelves apart. And for the mean while, you have already here, *the ſum and ſubſtance of them in the general*; which may ſuffice in part, (upon ſuch an occaſion eſpecially) for this *General Table*, without a further taſte of them in particular.

We can but therefore onely add the general Sum of the other Two's Propheſies likewiſe in particular, *viz.* as follows.

Chriſtina Poniatovia *of* Duchnick.

Born in the Year, 1610.
Propheſied in the Years 1627, 1628, *and* 1629.
Died in the Year 1644.

The Sum of her Propheſies in general thus. The Perſecution waxing hot againſt the Evangelicks in *Bohemia*, and the Proſcription or Baniſhment of the Paſtors of the Churches, with all the Nobility, being now publiſhed; In the Year 1627, it pleaſed God to raiſe up this Noble Virgin, the Daughter of a Noble, Godly, learned Miniſter of the Divine Word; but *a moſt ſtiff and fierce oppoſer of new Revelations.* Many things were repreſented to her *in Extaſies.* As the Crown of Life for Believers; The Marriage of the Lamb, *&c.* Then the Judgements of God upon the Wicked, foreſtalling the Kingdom of Chriſt; and their horrible puniſhments; and the *Vengeance of God to be executed, by Nations called from the North, and from the Eaſt.* By name, *Antichriſt with his falſe Worſhips to be rooted out*, and his whole Kingdom burnt up, with the Fire of Gods Zeal, as a Neſt of all Abominations. Set forth further under the Fall of *Babylon*, and all her Adherents, *&c.* All which were repreſented under innumerable and wonderful Viſions and Revelations. She was alſo commanded to write Epiſtles to the Executors of Gods Judgments: and to foreſhew places of Refuge for the Exiles, with comfortable prædictions of their *Return*, &c. *The great Battel was ſhewn her, with the Victory of the Lamb, though deferr'd for a time; and the miſerable oppreſſion of the Church during that time: Yet notwithſtanding that Antichriſt was to be caſt down, with his Defender.* For a præludium of which, *She was commanded to denounce Deſtruction to their chief Squire, or Arm-Bearer, General* Walleſtein; *both by Writing, and by word of Mouth, in his very preſence. For ſhe was ſent to him with a threatning Epiſtle.* Then afterwards ſhe was commanded to go out of *Bohemia* into *Poland*, and to lead others the way into Exile. Where alſo ſhe had many Revelations, and ſuffered many grievous bodily afflictions; and at laſt *a kind of Death, or rather a true one, and Reſurrection*, as it were, *from the Dead.*

Nicholas

Nicholas Drabricius *a* Moravian.
Born in the year, 1588.
Called to the Miniſtry of the Church, 1616.
Driven into Exile for the Goſpel, 1628.
Called to the Work of a Prophet, 1638.
And continuing therein to this day.

The ſum of whoſe Propheſies in general, *Comenius* gives alſo briefly thus. *Ragotzi*, Prince of *Tranſilvania*, and a new King of *Swede*, (to be elected out of the Houſe of the *Palatine*, and a little after elected) are commanded to oppoſe themſelves, *againſt all Oppreſſors of Liberty of Conſcience.* But when theſe would not execute their commands, but do their own things, and that both were taken away from the midſt, (*according to ſo many iterated Comminations*) He is commanded to call upon the Monarchs of greater Nations; Namely, (for to chaſtize the ſins of corrupt Chriſtianity, or Chriſtendom, and to aboliſh Idolatry) *the Emperor of the* Turks, *with the Nations of the Eaſt*: But to repair the State of the Chriſtian Affairs, (and as long ſince God ſpake of this laſt time, by *Iſaiah*, *To build the old waſte Places, to raiſe up the Foundations of many Generations: And they ſhall be called the Repairers of the Breach, the Reſtorers of Paths to dwell in*) *the King of* France, *with the Nations of the Weſt.* Then which two, none are more powerful; If God once put it into their hearts to perform his Will, though things ſeem to run croſs at preſent. All which things, with many others in particular, were communicated to him by God, under innumerable ſtrange and wonderful Viſions and Revelations, continued for ſo many years together, even to this very day.

Whoſe Books, ſayes one, *will exerciſe the Wits both of Learned and Unlearned, ſo long, 'till God ſhews what lies under by the Events themſelves. At length ye ſhall underſtand his Counſel. At laſt, ye ſhall conſider it perfectly*, Jer. 23. 20.

And yet before we conclude, we have ſtole a few Sheets more out from among the Propheſies, *&c.* For becauſe that they ſo much concern the preſent Argument we have hitherto been upon; Namely, the *confirmation* of the *Verity* and *Divinity of theſe Propheſies*, which they tend mightily unto. And therefore, ſeeing we could not produce the Propheſies; It was pertinent, and requiſite to ſubjoyn Theſe to the foregoing Matters, before we quite break off and conclude.

The first Relation of Kotter *before the Senate, of Angelical Revelations, had by him for three years before, in the year,* 1616.

ON the 29th of *August*, 1619. *Christopher Kotter* appeared before the Senate of the City *Sprottavia*, who were the Magistrates thereof; and having crav'd and obtain'd liberty to speak, thus began. That he acknowledged that he stood before them, to whom he was bound, *by the Holy Law of an Oath*, to speak nothing but Truth. And that therefore in the present peculiar cause, for which he appeared, he would in good faith relate nothing else, but what in very deed and in truth happened to him, and is wont still to happen. He therefore declared, that on *June* 11. 1616. it hapned, that going to *Gorlitz*, he lodged at *Newhammer*; whence the next morning being gone on his way, and past *Gorlitz Wood*, and entred into an open plain, intending for *Langenovia*, his birth-place, There approached a certain man on one side of him, of a most comely feature, in Mourning Apparel, and black Boots; whom he suspected to be some *Mine-man*, because the Neighbourhood abounded with Iron Mines; but he drew nearer, and lovingly saluted *Christopher*; inquiring, Whither he was going? And that returning his salutations, he answered to his inquiries; And that while, by this means, they came at length to familiar Speeches, and had proceeded almost four Miles in company together on their way, discoursing with one another, it fell out that entring into some narrow passages of the Road, this Companion addressing himself more roughly to *Christopher* then he had used, cries out, *Ho! Thou man! I have something to tell thee which thou must relate to the Magistrates Ecclesiasticks and Secular.* *Christopher* amazed at these things, and not knowing what should be the matter, the other went on, *That the Wrath of God is kindled against Man-kind, and it hastens to inflict punishments in fury, except they repent. To punish especially that pride, impurity, and contempt of God, and of the Divine Word.* When he had said these things, they were come to the Medow of *Melchior Frank*; where, because a Ditch was to be passed, *Christopher* going over the little Bridg first, the other behind his back, vanished he knew not whither, and so went on alone to *Langenovia*; but from thence,

after

after he had tarried a night with his Mother, to *Gorlitz*, to his *quondam* Maſter in his Craft. And on the *14th* of *March*, entring the Temple, heard a Sermon: and that when his thoughts diſturbed ſo, from this late conſternation, could not be quiet; for his mind ſake, he went even to the Chappel, which they call *Chriſts Sepulchre*. That there, the perſon beheld lately, again appeared unto him, and repeating the ſame words, diſappeared. That the next day following, after Prayers in the Temple, and Sermon heard, returning into the Suburbs, the ſelf ſame perſon returned, accompanying him, and reiterating what he had before ſaid, vaniſhed. That after this, going to *Langenovia*, he remained a whole week with his Mother, lame of his feet, and moleſted with many diſquietments of mind. But that when after he was returning back again to his buſineſs, to the City, that perſon met him in his Fathers Field, recalling thoſe former things to his memory. That thence betaking himſelf homewards, and lodging at *Sagan*, as he went to Church in the morning, the ſame Man met him again in the ſtreet, in the ſame feature, yet not in mourning habit now, but of a Jacynth colour. That he therefore, after Sermon, *went to the chief Paſtor of the Church*, M. Meiſner, *and related the Matter*, as it had hapned, and deſired advice. Who gave him this, That continuing fervent prayers to God, he would, for a little while longer, ſuppreſs this thing in ſilence, and as much as he could, ſhake thoſe things out of his mind; mindful of that, *They have Moſes and the Prophets, let them hear them.* Yet adding, that he would not be wanting to his duty to exhort men to Repentance; and that, that Viſion, if it came from God, as Author, would return again. That *Chriſtopher* therefore, obtaining this anſwer, went away, and going his way home, makes his Kinſman, (whom he had turn'd a little out of the way in his Journey to ſee) and (when at home) his Wife alſo, conſcious to the whole matter. Being yet admoniſhed on all hands, to hold his peace, leſt the ſame thereof being carried to the Magiſtrates or the Miniſters, he might run ſome danger. And from that time, that he never made any one acquainted with it; yet perpetually diſquieted in his own Conſcience; till on the *14th* of *April*, 1619. The ſame perſon cloathed in Jacynth habit, appeared unto him again. At which ſight, he was now, not only not afrighted, but filled through and through with a certain intimate and unwonted joy. But *being asked* (after firſt ſaluting of him) *whether he had taken care of the things he had commanded him*; and when, not knowing what to anſwer, he ſtood mute, That that man, with eyes lifted up to Heaven, ſaid, *Not unto us, not unto us, O Lord! but unto thy Name give Glory!* And turning

to

to *Chriſtopher*, ſaid on, *But why did you neglect to perform that?* Or has not thy God deſerved a greater thing than this at thy hands? Who hath Created, Redeemed, Sanctified, and Regenerated thee to the hope of eternal Life? Behold! thy God hath delivered up his Son to death for thy ſake! and doſt thou refuſe to lend him thy Tongue? and to yeeld thy ſelf an Inſtrument of his Work? *I declare plainly unto thee, except thou ſhalt do this thing, that thou ſhalt not have quiet in thine heart. Nor this only, but thy Name alſo ſhall be blotted out of the Book of Life.* Why doſt thou fear men that are lighter then the Leaves of the Trees, making a noiſe? Who indeed ſhall paſs this three-fold Judgment and Cenſure upon theſe things? *Some ſhall threaten thee, others ſhall wonder, moſt ſhall ſlight.* But thou, take heed thou regard none of theſe things! Then the Spirit began to inform him, That the face of the preſent times, was partly joyful, partly ſorrowful. Joyful, for that they were times of Grace, in which the Light of the Divine Word hath ſhined in ſuch clear brightneſs unto men; ſorrowful, for that men would not ſee this Light, but keept their hearts darkned with Errors and infidelity. That theſe things were more at large explained by the Spirit, but that all things were not retained in his memory. At length that the Spirit ſaid, Unleſs men ſhall go about ſeriouſly, and in good earneſt to amend themſelves, *That God was about to puniſh them grievouſly with Sword, Famine, and Peſtilence.* And reaching forth his right hand to *Chriſtopher*, warned him further, to put off all fear. That no hurt ſhould befal him; and laſtly added thereto, *I will haſten my Word to accompliſh it.* And that theſe things ſaid, he diſappeared. But that he was left there alone, amazed at firſt, then caſting his eyes round about, on all parts, he ſaw, on one ſide, a white company of them that ſung and tryumphed; but on the other, a black company of them that wailed and howled; and that being aſtoniſhed with the Viſion, he returned home.

In the Year 1620.

Auguſt 1. As he was again going to *Gorlitz*, the ſame Perſon that had ſo often before, appeared now alſo unto him, while he bent his courſe from *Newhammer* to *Schonberg*, at nine a clock in the Morning, inquiring of him, *Whether he had diſpatched his Commands.* I have, ſaid he, *but got nothing but mocks for my pains.* He went on admoniſhing, *That without regarding thoſe things, he would boldly do the buſineſs. For that he had more things to make known unto him, not onely concerning men*

men of inferior rank, but the King of Bohemia *himself*, &c. ——

November 25. After several wonderful Visions, —— Then the Spirit crying unto him by name, injoyn'd him to relate all those things he had seen, *&c.* to the Senate. Commanding him also to take a Journey to the King, with other Messages, *&c.* All which things accordingly *Christopher* rehearsed on the 30*th* of *November, in open Court, at* Sprottavia, *the whole Council of the Senate, the Kings Judge, and the Pastors of the Church present.*

December the first, Being delivered by the Magistrates to the Pastors of *Sprottavia*, he suffered a severe examination, *That as he would be safe of his Salvation, he would plainly declare whence he had these things; or whether or no he did not feign them; or being feign'd by some one else, he did not spread them in the name of Visions.* They inculcated to him, *That he would consider well, how great things they were he undertook; what an horrible crime he would incur, if there were deceit under-hand; To how great danger he exposed his Conscience; how he would stir up the Wrath of God and men against him, and involve his Wife, Children, and many others with himself, into great mischief.* He having heard all things with a chearful mind, and nothing afraid, Answered, *That he took upon him all the Curses; And wisht all those things might happen, if he ever spake any thing besides those which he saw, and heard, and received in command; That no such things ever hapned to him, so much as in a dream; much less was feigned by himself, a man ignorant of all things; Nor that any of those things were received, or heard from any man; But that all those things were so represented to him by Visions. But whether the Spirit was a good or evil one, he could not discern; and therefore asked counsel and information, whether any thing here was contrary to the express Word of God, or no? But yet that himself judged him a good Spirit.*

December the 5*th*, Commanded by the Spirit, *he went to* Breslaw *to the King.* And on the 10*th*, being by means of the Lord *Wilpret*, Governor of the Kings Treasury, (through the Dukedom of *Glocovia*) *admitted unto Audience of the King, (viz.* Frederick) *in the presence of three Princes, he declared all those things which were commanded him, &c.* ——

In the Year 1621.

On the 9*th* of *January*, going to *Sagan*, a little Youth, as it were, of six or seven years old, appeared unto him, yet not in that form of

countenance, nor the ſame ſound of voice as the former Spirit had; and wearing a three coloured habit, White, Skie and Flame-colour. This Spirit he conjured by the living God who he was. And on bended knees, adored Jeſus the Son of God; That ſeeing he was that Saviour, who hath bruiſed the head of the Serpent, and came into the World to deſtroy the works of the Devil, that through his Mercy and Merit, he would vouchſafe him this Grace, That if this Viſion was any Spectre or Ghoſt, or any Inchantment of Satan, that he might be delivered from it, That he would grant him to know it, and would make his Conſcience quiet. Having poured out this Prayer unto Chriſt, on a ſudden he felt in his heart ſo great ſolace and joy, that he could not expreſs in words. But the Youth, calling him by name, ſpake to him in theſe words, *I do not draw thee away from God, but draw thee unto God, as hath been before ſignified unto thee.* And in the firſt place, I ſhew unto thee Chriſt and his Merit, in which alone only conſiſts Salvation. Remember therefore Chriſt crucified. But that thou deſireſt to be made more certain who I am, *Know that I am ſent from God, one of the ſeven Angels, ſtanding before the Face of God*, &c. ——

March 20. He went a Journey accompanied with a Friend, but his Angel appearing unto him, led him out of his way into the Field, and asked him, *If he had done his Errand to the King?* Who ſaid, *He had: but few gave heed; That he did expoſe himſelf to laughter.* The Angel comforts him, That he would not regard, though none at all believed: And as the Prophet *Eliſha* anſwered the unbelieving Captain of *Samaria*, Thou ſhalt ſee, but ſhalt not injoy: So it ſhall be with them that will not believe. They ſhall ſee, but receive no benefit, *&c.* And after ſeveral Viſions and Diſcourſes, the Angel alſo informed him what he ſhould anſwer Mockers; If any one ſay unto thee, How dareſt thou utter ſuch things too high for thee, nor ever likely to come to paſs? Anſwer thou, Our Converſation is in Heaven, from whence we expect our Saviour Jeſus Chriſt. They will ſay, How thou a mortal man art not afraid to ſpeak of Heavenly Things? Say thou, I am indeed mortal, but I believe Chriſt will reform this mortal body, and faſhion it like his glorious Body. They will urge, That thy Predictions are againſt reaſon. Thou ſhalt anſwer, That God hath made all things ſubject to himſelf; nor is his hand ſhortned, that he cannot ſave; nor is any thing at length impoſſible to him. Then the Angel inlarged this Diſcourſe with an excellent Paſſion Sermon, *&c.* ——

Innumerable Inſtances of this kind might be collected out of his Prophecies,

phesies, but these may suffice, onely one thing must not be omitted, to be left to the prudent Readers consideration. And it is this.

In one of his Propheſies, the *Burning of a great City* is given, as a Character of the time for fulfilling of these things. The words run thus. —— But what the great Lion said, he was forbidden to reveal. For it was said unto him, Let that day pass away first, wherein *a certain great City shall be burnt down with the flame of Fire.* For then shall be fulfilled what the Lion hath spoken. These words seal thou up: but i'th mean while, keep them to thy self. ——

The Speech or Sermon of the great Lion was uttered twice; first in a Lions; secondly in a Humane shape, in the year 1623. And which he was commanded to seal up; 'till when he was delivered out of Prison, in the year 1628. and then he had liberty to declare it, *&c.*

Note. *The Burning of a great City, is given as a Character and Mark*

1. *of the accompliſhment of these things.* Which the Northern Deluge, which presently followed, pouring it self over all *Germany*, made us understand of the famous City of *Magdeburg*, (In the Year one thousand six hundred thirty one) But because there was then a return back of things, and a greater City

2. afterwards more terribly laid waste, namely, *Constantinople*, (wherein, in the year 1660. *July* 24, 25, 26. above 70000 Houses were consumed; the eighth part of the City, and that the worser, scarce remaining;) It is to be considered, Whether this *Character* do not square to this rather. Certainly, weighing well the words of the great Lion, (in the Propheſies) and considering the course of Modern Affairs, it will appear that things are greatly changed by the approach of the Oriental Locusts. For presently, in the Year following, 1661. *the Turks poſſeſſed* Waradin, the Key of *Hungary* and *Poland*; and thence marching onward, subdued *Transylvania*, *Walachia*, and *Moldavia*; now knocking at the Gates of *Hungary*; and what hereafter may be done, God knows. These Divine Predictions, deservedly teach us, not to sleep certainly, but to attend to the Judgments of God. *Comenius Annotat.* But what

3. and if the Great *London*, the most considerable City in the World, for the Protestant Interest, and the most envyed by the Papistical; and whose *Burning* was so *remarkable*, and in the most *Ominous Year* too in all the Worlds account, 1666. and not without suspicion of *their finger in the Fire*; and which,

by moſt ſerious Chriſtians, is judged, *a notorious Omen*, to the great City *Babylon*, the Mother of Harlots, to be burnt with Fire, ſhould be here meant? Certainly it deſerves ſome conſideration at leaſt, and not to be wholly ſlighted and paſſed over; not ſo much as taking the leaſt notice thereof at all.

An Account of Chriſtina's *raiſing from the Dead, as it were, and return to Life, writ with her own hand, and ſealed up on the Monday following, (that being on the Saturday) and which ſhe annexed for a cloſe to her Revelations.*

IN the year 1627. *December* 30. when being afflicted with an heavy diſeaſe, I wiſhed for death; it was ſaid unto me from the Lord, That yet was not the time, but that I ſhould remain in this Mortality, till the Term come, which he himſelf had put. But when I beſought that that Term alſo might be ſhewn unto me, to prepare my ſelf ſo much the more vigilently for death. He anſwered, *There ſhall be yet a year added to thy life, in which I will uſe thee for my works.* He added, *But doſt thou not deſire to ſupervive, when Jehovah ſhall put on ſtrength, and his glorious Majeſty? And when he ſhall deſtroy his Enemies? And when the mighty ſhall be ſcattered by him; and ſo thoſe things come to paſs which have been foretold thee.* I anſwered thereunto, *Lord! thou knoweſt that thy Eternal Delights are ſweeter to me, then all thoſe things which thou revealeſt unto me.* But he rebuked my impatience, dehorting me from wearineſs; ſo he went away from me. Now all the following year, 1628, He made no mention of my life or death, except in the laſt Viſion. Moreover, that I was to undergoe alſo one diſeaſe. Then in 1629. *January* the *9th*, It was declared unto me by an Angel, that I ſhould be viſited from the Lord in a Dream with a Diſeaſe, by name, *the Apoplexy; which alſo came the ſame day in the evening.* I therefore, becauſe the year was now gone, the Viſions had now ceaſed, believed that the very time was now approaching, which the Lord had ſpoke concerning. And that I ſhould not now eſcape this Diſeaſe, I therefore prepared my ſelf in mind and conſcience, and my deſire was to be

be dissolved, and to be with Christ. Which hope, certain antecedent signs also did strengthen. As were certain knockings, or beatings under my Bed (and under the next Table) four several evenings; (many that visited me being present, and hearing) so iterated, that each day the number was less by one stroak. At length, on the 26*th* of *January*, it sounded one; and afterwards five; which having heard, I believed, as also the rest, That one only day of my life was now remaining; and an end to be to morrow evening, at five a clock. Therefore watching all that night, and praying and meditating on eternal life, and this blessed departure, I decreed to pass hence. But hearing by night a certain voice, as it were of a man, three times, *Come, come, come!* Unusual Joy being shed abroad through my Soul, I slept a little. But Saturday morning, at break of day, when more vehement pains oppressed me, I could not but interpret that Voice to have been a Divine Call. I bad farewel therefore to my beloved Friends, visiting me all that day. And I was alwayes worse and worse; till evening approaching, my Sight, Hearing, Memory, Speech, and at length my Spirit failed me. *And I felt my self to go forth with my Spirit, and to be carried into Heaven; where surrounded with a great shining, I saw an huge company cloathed in White. And the Lord stepping forth, took me in his imbrace*; saying, The Lord hath done whatsoever he would in Heaven and in Earth! For the Majesty of his Power is exalted, and there is no counsel of his Will, nor does it admit any. For who hath known the mind of the Lord, and who hath been his Counsellor? *Return therefore unto the place from whence thou art come forth; and the breath of the most High shall vivify thee. Arise, walk, farewel to thy Disease; and behold the goodness of Jehovah in the Land of the Living, exulting in his virtue. For the dead shall not praise Jehovah, nor admire his Works, when they go down into the place of Silence; but the living, the living shall bless thee from this time, and for ever.* God Jehovah dwells on high, and hath exalted his Right Hand over all Nations! And does wonderful things, as it pleases him, at all times. He is the God of the living, who also draws forth out of death, and who gives life even for ever. Therefore sadded with these things, I begged, that he would signifie unto me, *How many the dayes of my life should be?* But he said, *Thy times are in the hand of the Lord. He has measured thy years, and hid thy term from thee. Live therefore, and injoy the goodness of God upon the Earth amongst his Saints. But sanctifie thy years to God thy Creator, and live righteously.* But thy reward and thy portion shall not wither away, nor perish; but thou shalt find it, and shalt rejoyce concerning it, and in it, unto eternity.

That

That alſo which the moſt High does with thee, accept gratefully, and go not contrary to thy Creator, by thy impatience. *Go thy wayes now, and return, for it is Jehovah who doth good to thee, and hath a care of thee.* Therefore offer unto him the ſacrifice of praiſe, and render thy Vows to the moſt High; giving thanks alſo unto him, that he works the Work of Salvation in thee, and will ſtill work, even until he ſhall bleſſedly finiſh it, unto the praiſe of his Grace, but unto thy Honour. *I will uſe thee no more unto my works, neither will I come unto thee.* Now therefore glorifie God in thy Body and Spirit, which he hath given thee. Acquieſce now in Heart and Conſcience; and give honour to God who doth all theſe things, to the praiſe of his glorious Grace: My Peace be with thee! After he had ſaid theſe things, *I falling down, worſhipped him; And together alſo returned into life. Sad indeed, yet reſtored that very moment, to full vigor, and health, and ſtrength. To this great God, be Honour, Praiſe, and Empire, unto Ages of Ages, for ever.* Amen.

Come we next to *Drabricius*'s Dedication of all to Chriſt, (which he was commanded to prefix before his Propheſies) together with his laſt Proteſtation and Prayer, *&c.*

To the moſt Serene, moſt Invincible King *of* Kings, *and* Lord *of* Lords, JESUS CHRIST, *the Eternal and only begotten Son of God, and the Virgin* Mary; *who is the* Alpha *and* Omega, *the firſt Born from the Dead, whoſe Name is* Wonderful, Counſellor, *the Mighty God, the Everlaſting Father; who hath loved us, and given us good hope through Grace; To whom only is due all* Kingdom, *Power, and Empire, unto all everlaſting Ages;* Amen! *Hallelujah!*

ALL Nations of the Earth, hear! All Inhabitants of the World attend, Small and Great, Rich and Poor!

I *Nicholas Drabricius*, by Countrey a *Straſnian*, by Nation a *Moravian*; by the deſtinate Counſel of God, choſen and called to the Miniſtry of the Church of God, and to Preach the Goſpel of Chriſt; and law-

lawfully ordained in the year 1616. But then afterwards in the year 1628, with many other Godly Persons, keeping Faith to God, to Conscience, and to the Church, driven into Exile, by *Ferdinand* the 2d, *Roman* Emperor, for the Verity of the same Gospel, and for the Testimony of Jesus Christ: So that leaving my Countrey, and the Inheritance of my Parents; and plundred moreover by the *Spanish* Souldery, onely my Wife and Children escaping; and wandring in exile unto the Land of *Hungary*, in the territories of the most Illustrious Lord, the Lord *George Ragotzi*, Prince of *Transylvania*, the first of this Name; I took up my Seat under the Castle of the Town *Ledvitz*. And there, with many other Families of pious fellow-exiles, amidst extream miseries and sorrows of poverty; yet humbly and patiently I served my Christ for fifteen years. But here (in the year, I say, 1643. *Jan.* 23.) it pleased God, and the Father of our Lord Jesus Christ, by virtue of the Holy Spirit of God, according to the chosen good-pleasure of his Counsel, to *admit me his little Worm so far, and to that end*; *That in the day of this last Age, might be made known by me, as his last Trumpet, to Nations, and Peoples, and Tongues of the whole Earth, the last Will of God. By which his Divine Majesty, Wills and Commands, that Kings, Princes, Counts, and all Potentates, of the Eastern and the Western; of the Northern and the Southern Lands, do unto the Roman Pope, as unto the Babylonish Whore. That all Idolaters, Heretick, Atheists, and false Christians, adhering to her, perish. And that to the* Turks, Tartars, Jews, *and other Nations inhabiting under the Sun, Light shine forth.* For these ungodly, long since fore-ordain'd to this damnation, (as who turn the Grace of our God into wantonness, and deny the alone Heir, God, and our Lord Jesus Christ, *Jud. v.* 4.) are even they, who have segregated themselves from God, and his Holy Law; sensual, not having the Spirit. (*v.* 19.) All whom God destinates to destruction, by the force and right of his Law, *and by the force of the secular Power, into whose heart he hath given, and in these last dayes doth give, and will give, to conceive hatred against the Whore, and make her deserted and naked, and eat her flesh; but burn her, her self with Fire*; (Revellations 17. 16, 17.) *For to save others with fear, and snatch them, as it were, out of the flames*; *and to hate the Cassock, Cap, and Hood, spotted with the touching and defilement of the flesh*; *with which the Guardians of the Whore being indued, do with a ridiculous haughtiness, and opinion of sanctity, besot themselves and others*; *stalking up and down, shaven like fools*; *girt with Cords like Hangmen, and with naked Feet and Thighs like Whores*; *designing to be seen of men, and*

to be extolled with praises. Wo unto them! for they have gone into the way of *Cain*, and running greedily after the error of *Balaam* for reward, feed themselves; Clouds without Water; unfruitful Trees; wandring Stars; to whom is reserved the blackness of darkness for ever. (*Jude* v.11,12,13.)

The Wisdom of God hath also by me, *lamented over the Political confusions of Kings and Princes, of Lords and Subjects: by denouncing his Will; That there be made a Renovation of good Order, after the Rule of his Law in Church and State. By prescribing what manner of Persons Kings ought to be, and others placed in Power. And what the Ministers of the Church, and Pastors of Souls, with their Revennues on both hands; and what Schools, and all Orders universally: And how in every Nation under Heaven a Monument is to be erected*, to oblige themselves, and their Posterity after them, to serve the one God. *The Mouth of the Lord hath spoken concerning this to me, and by me, unto all, in the year* 1651. March 26. *Determining the Inscription of* the *Pillars, in these words; Our God Jehovah is one God in Essence, but three in Persons; Whom alone we will serve for ever, through all our Generations.* Amen therefore! So be it! That it may be fulfilled what was foretold, *Zeph.* chap.3. v.9. *That it should come to pass, that a pure Language be restored to the people, that they may all call upon the Name of the Lord, to serve him with one shoulder.* And as in Rev.15. v.4. *That all Nations come and worship before God, because his judgments are manifest.* That all under Heaven may profess the Doctrine of Faith, delivered by *Moses*, and the Prophets, Christ, and his Apostles, and to the Faithful their successors, to these very last times of the World; *in which the Wisdom of God by me also cries, and sounds, as with a Trumpet, by declaring his Will. That errors of all kinds cease: But the Verity of the Words and Life of the Lord Jesus to shine forth, after the ruine of Mystical Babylon, and the going forth of the People of God therefrom*; as it is written in the *Revelations*, which who so reads, let him understand; being certain, that no Prophesie of Scripture is of any private Interpretation. For that the Prophesies came not of old time by the will of Man; but holy Men of God, spake (and do speak) as they were (or are) moved by the Holy Ghost, 2 *Pet.*1.20,21.

Know therefore! know all Nations and Tongues of the universal World, high and low, rich and poor, learned and simple, in whom soever the fear of God, and the use of sound reason is! *That the Speeches written by me, and often watered with tears*, (now with fear, now with joy) *have not been, nor are my Speeches, proceeding forth from my will,*

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or Wit, and my Judgement, (which is plain and simple in me, and too dull for such and so great things as these) *but from the mouth of God the Creator, God the Redeemer, and God the Sanctifier; and represented unto me intelligibly, and to my mind and memory, as a man, perceptibly: To which I give, and do give, wholly give, belief; by many now, and various Experiments, undoubtedly made certain and secure, that the Holy and Blessed Trinity will own them for theirs, and in very deed and fact demonstrate their verity. Not then, or so, when, and how, I, or thou, whosoever thou art, will or will'st; but then, when the time and hour of the Judgement determined by the Will of his Majesty shall come.* Because it is necessary that that remain true, once pronounced; *A thousand years are with the Lord as one day, and one day as a thousand years.* I therefore every way weighing and pondering the matter, I denounce to every one contradicting me in these things, and condemning them for something, not yet approved by the event; *Behold! I denounce, That I cite him to day, and will cite to morrow, and so long as I or thou be alive, and in the point of mine and thy death, and in the day of that last tremendous Judgement in the illustrious coming of our Lord Jesus Christ; I cite him, I say, into the presence of the Clarity of the most High and most True God, with whom is no acceptation of Persons, who alone is Judge of Quick and Dead; judging not according to the sight of the Eyes, nor reproving according to the hearing of the Ears; but judging the Poor in righteousness, and reproving for the Meek of the Earth in equity,* (Isa. 11.4.) *And I cite him into the presence of Seraphims and Cherubims, and the whole cœlestial Hierarchy; I cite him into the presence of the Patriarks, Moses, and the Prophets, and Apostles; I cite him into the presence of the holy Doctors, or Teachers of the Church, Cyprian, Ambrose, Augustine, Bernard,* &c. *And of the Martyrs, Wickliff, Hus, Jerome,* &c. *And into the presence of the holy Reformers, Luther, Melanthon, Calvin, and their Successors, faithful Lights of the Church,* &c. *Full of hope and confidence towards God, and the Father of the Lord Jesus, that if any one of you, O men, whosoever he be, shall condemn me, the least of all the Servants of Jesus Christ, with this my Work perform'd dutifully, yet laboriously, to his holy Name; yet that I, and these my Words and Speeches, shall not be condemned of my God, nor of his Angels, present with me always, as my Witnesses, nor of my own Conscience, than which* (after God, and his holy sacred Word, and Faith given to me towards it) *I have nothing dearer in this Life.* Bending my Knees before God and the Father of our Lord Jesus Christ, That he would not desert the Work begun in us, but would keep mee and thee, whoever art implanted into the Root Christ, blameless; and make me and thee, through Death, not to come into

Judgement, but to paſs into Life; where the Sun ſhall not fall upon us, nor any heat; but where the Lord ſhall wipe away all Tears from our Eyes, *&c.*

So to me, and thee, who readeſt theſe things, be propitious the Dominator of Heaven, Earth, and Sea, God the Father, God the Son, and God the Holy Ghoſt, Bleſſed unto Ages of Ages, for ever. Amen!

Nic. Drabricius, *Str. M. P.*

Of the laſt Proteſtation of Drabricius, *which he call'd a Confeſſion, with a Prayer adjoyned: wherein he reſigns all his concerns to God, and bids farewell to all the World.*

Veterinus not contented with what had paſſed in his Examination, although equally preſent with others, and aſtoniſhed, he ſeem'd to give glory to God; and by giving his hand, promiſed ſilence, and with others ſubſcribed his Teſtimony to the whole Buſineſs, as it was acted: Yet relapſing into other thoughts, not onely wrote to *Drabricius*'s *Adjunct*, that he could not yet acquieſce; but went on to moleſt *Drabricius*, falling upon him more ſharply than ever; pretending the cauſes of his unquietneſs: 1. That they had not ſatisfied him concerning ſo many things yet to be fulfilled; which, that he ſhould believe to have proceeded from the mouth of the Omniſcient, he could by no means be perſwaded to. 2. That he ſaw what cauſes *Drabricius* had of forſwearing himſelf; namely, Self-love, and Covetouſneſs; that he might not deprive himſelf of the Opinion which he now ſaw rais'd of him, and of the Benefits begun to be now offer'd to him for his Prophecies; and adding alſo blaſphemy againſt *the Dictator of Oracles*, calling him, That vain and lying Fellow, and other foul things. By which alſo he rendred the new Paſtor *Laurinus* wavering anew, and ſuſpecting ill, and to invoke alſo the Judgement of God upon *Drabricius*, as his Epiſtle teſtifies.

Both of them was admoniſh'd of modeſty, *Veterinus* eſpecially, not of me onely (the *Adjunct*) but alſo of others that were nearer unto them, Divines and Stateſmen, That he would not diſturb the affairs ſo compos'd, but rather would perform promiſed ſilence, and would by our example expect the juſt Judgement of God, and pray that God would not defer

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it. But all in vain. For he ſent a violent Writing to *Drabricius*, importunately urging that he would anſwer him. And when *Drabricius*, out of the fervour of zeal, trampled it under foot, others being preſent, (adding, *Thus ſaith Jehovah, So will I tread upon the Enemies that blaſpheme my Name*) and caſt it into the fire; *Veterinus* not only ſent back the ſame Writing to *Drabricius*, but alſo ſent it abroad unto divers, ſtirring up all againſt the falſe Prophet.

Drabricius therefore at length anſwered by Writing, which calling his *Confeſſion*, he ſent, (*by Command of the Oracle in a Revelation*) that it ſhould be affixed to the new Edition of his Revelations, in ſtead of a Cloſe; which therefore his *Adjunct* accordingly did.

A Confeſſion

Made unto the Glory of God, and to fore-arm from Error all who ſhall read the Revelations made unto me from God, of whatſoever State and Order, Dignity or Vocation they ſhall be, upon the face of the Earth, in the Year 1664, June 30.

I *Nicholas Drabricius* a *Straſnian*, Exile of Chriſt, by this my Writing confeſs, That certain Obſervations of *Paul Veterine*, Inhabitant of *Puchow*, directly tending to the abuſe of the Divine Name, and the Voice through me made to the Nations of the Earth, Eaſtern, and Weſtern, and Northern, and Southern, have come to my hands: By which, I ſtirr'd up unto zeal, purpoſed to ſnatch up the *Sacred Book*, and *on whatſoever place I ſhould light, to take that for a foundation of my Anſwer*: I open'd therefore, and beyond hope preſently are offer'd to my Eyes thoſe laſt words of *David*, (2 *Sam.*23.2.) *The Spirit of the Lord hath ſpoken by me, and his Word by my Tongue*: Which admiring, I opened again, and fell upon thoſe words of *Samuel*, (1 *Sam.*7.2,&c.) *If ye do return unto the Lord with all your hearts, then put away the ſtrange Gods, Baalim and Aſhtaroth, from among you*; (but in the Papacy, Idols and Images of He and She Saints) *and prepare your hearts unto the Lord, to ſerve him only*,&c. And I will pray for you unto the Lord; and he pray'd, and the Lord heard him; and the Lord thundred with a great Thunder upon the *Philiſtines*, and diſcomfited them, and they were ſmitten before the Children of *Iſrael*: And *Samuel* built an Altar unto the Lord, *&c.*

When furthermore I turned over three leaves, there came in ſight the 14 *verſ.* of *Chap.*12. of the ſame Book. *If ye will fear the Lord, and ſerve*

him, and hear his voice, and not disdain the mouth of the Lord, ye shall continue: and *v.*20,21. Fear not, but serve the Lord with all your heart; follow not after vain things, Idols which will not profit you, because they are vain.

At length I opened anew, and found *Chap.*1. of the Book of *Wisdom*, where it is said, That Wisdom enters not into a malitious Soul: And although the Spirit of Wisdom be a kind and loving Spirit, yet it acquits not a Blasphemer of his Lips, because God is Witness of his Reins, and a true Searcher of his Heart, and Hearer of his Tongue. Therefore he that speaketh unrighteous things cannot be hid, nor escape Judgement, for the correction of his Iniquities; and the Mouth that belieth, slayeth the Soul.

It slayeth indeed: I, which in my time also mine Eyes have seen how many, by the blasphemous speech of their mouth, and by the Writings of their hands, have procured destruction to themselves; being made a Spectacle to Angels and Pious Men, in whom is no guile; Such, (as by the goodness of God) there are many every where, Men great, and illuminated, Divines and Statesmen, through *Hungary*, *Holland*, and *England*, found: Who, how sincerely and reverently they receive the Words of God by me pronounced, have testified it by their Writings; after that God had given it into their hearts to see, and know, and understand the hand of God to have done this, *and the Holy One of Israel to have spoken by me* (*Isa.*41.20.) now in the last days of the World: Also concerning *Gog* and *Magog*, (Ezek.39. Rev.20.) That they are about to be rooted out, with all Errors of depraved Doctrine.

Wherefore I *Nicholas Drabricius* forewarn all who have read the forementioned VVritings of *Paul Veterine*, and beseech them by the Bowels of the Mercy of God, That they take heed to themselves thereof; as being guileful, false, drawing their Rise from Satan the Father of Lyes; of which Father of Lyes, Christ saith, That he came and took the words of God out of the hearts of men, lest they should believe and be saved, (*Luke* 8.12.)

But let all know that the Lord is my God, who vouchsafeth to speak to me unworthy; and that I, and my Adjunct, who in my stead declares the Words of God in the Latin Tongue, to the Nations of the Earth; and lastly, the Promoters of the Work, added unto us from Heaven, seek no other things, (God lives, and our Soul lives in God) than the Honour and Glory of God first: The Honour, I say, of the Omniscience and Veracity of God; who, as he hath promised, the Beast being cast down, and the Babylonish VVhore burnt, and Satan bound, to renew to himself his Church on the

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face of the whole Earth; *So he is about to do it now in our days:* That all the Kingdoms of the VVorld may become our Lords, and his Christs, (*Rev.*11.15. and Chap.17,18,19,20.)

Next we sought also (by the Command and Charge of the Lord our God) our Neighbours good, both of Christians especially before others, and also of the yet Infidels, Turks,and whatsoever Pagans, that they may be converted from Idols, and other Abominations, to the Living God, and his holy and pure Worship: Of which things, what the Wisdom of God, in the year 1653. *Nov.*8. spake to me, may be read in these Revelations. For all these are destitute of the true and saving Faith of God, given to the Patriarchs, Prophets, Apostles, and other Saints; Instead of the Law of God, the Turks having their Alcoran, the Jews their Talmud; but many Christians, the Pope, and other Leaders of Errors.

Thirdly, We sought also with a dutiful, faithful, and simple, and sincere mind, to execute the Commands of God, without all respect to men, by testifying to all, (whether it please all, or displease some; and whether they will hear or forbear, believe or not believe) That God never will'd, nor yet wills the Death of a Sinner; but that all converted from Impiety, Errors and Iniquities, do Judgement and Justice; *Giving to Cæsar the things that are Cæsars, and to God the things that are Gods.*

Therefore the Wisdom of God *Commanded me to speak unto the House of Austria, (with her Supporters, the Spaniard and Pope; Him, as a broken Reed; This, as a Fire-brand burnt; and to others) That the Lord of Heaven and Earth was about to do unto the House of Austria, as he did unto the House of Ahab; and to his Counsellors and Prophets, as Elias did unto the Baalites; whom in the sight of all the People he slew with the Sword. As it was said unto me in the year* 1644. *April* 12.

Therefore I *Nicholas Drabricius*, a Witness of the Veracity of God, (a Witness, I say, unto my Self, and unto others, the Godly) that the Lord does not any thing, but he reveals his Secret to his Servants the Prophets, (*Amos* 3. 8.) The Lion therefore roaring, who is not affraid? And the Lord commanding, who propheſies not? (*v.*9.)

Our Predeceſſor *John Hus*, about to glorifie God and his Truth, by his Death, said to his Persecutors, An hundred years being rowled about, ye shall answer to God and to me. I his Follower say the same thing to my Persecutors; and cite you, Gods and mine Accusers, to the Tribunal of Jesus Christ, that you there answer for your Blasphemies, who in me unworthy, blaspheme God and his Spirit.

As if now he had not promised in the last days, To pour out his Spirit upon all Flesh, that your Sons and Daughters may propheſie, and your old

old men dream dreams, and your young men see Visions, (*Joel* 2.28.) Like as is done even to me an old man, (now almost fourscore years old) by the undeserved grace of God. And before me, to *Christopher Kotter*, and to *Christina Poniatovia*, whom also I (as many other godly persons) account for a Servant and an Handmaid of the Lord; and acknowledge the like things to have been declared unto them, as unto me, (of the Plagues of God a coming upon Christendom from the East, as they now begin to come) from the same merciful God, always fore-warning the World.

I *Drabricius* was not (that I may speak with *Amos*, contending with his Detractors) a Prophet or a Prophets Son, (*Amos* 7. 14.) *But the Lord commanded me to write the Word heard out of his Mouth: And I wrot for the most part by night, in the dark, on a Stone Table, or even with Chalk, lying by my Bed side, in a Chest; Performing my duty laboriously* (26 years) *to my Lord; neither changing any thing, but just as the Lord and my God vouchsafed to speak concerning Christians and no Christians, Kings and Kingdoms, Lords and Subjects, Priests and People*: Especially concerning Idolatry and Images, even of our Saviour crucified, hanging stretch'd, through the Temples, Streets, and High-ways; expos'd to Winds, Rains, and the making of Nests for Birds; for a scandal and laughing-stock to Infidels, Jews, Turks, Tartars, who in the year 1663. making an Irruption into *Moravia*, stood amazed at this amazement of Christians.

And because Gods will is according to the words made known unto me poor miserable man, that they be converted to that Faith given to the Saints, he will therefore certainly take away those scandals, and the Authors of scandals, men gone into the way of *Cain*, feeding themselves fat, Clouds without Water, carried about by the Wind; Trees wither'd, unfruitful, twice dead; Waves of the Sea, foaming forth Confusion; and wandring Stars, to whom is reserved the Tempest of Darkness for ever, (*Jud.* 11,12,13.) complaining Murmurers, walking after their own lusts, whose mouth speaketh Pride and Arrogancy, (*vers.* 16.) Mockers, (18.) Sensual, not having the Spirit. (19.)

Of whose number is *Paul Veterine*, wholly burning with hatred against me, without all fear of God, and shame of men; tearing and bespattering me with malicious Writings; not seeking after the *glory of God, or the saving Good of his Neighbours*: but that he may bring the Speeches of God into suspicion and reproach; wholly after the Example of the worst amongst the Pharisees, who said of Christ, He hath a Devil, and is mad; why do you hear him? (*Joh.* 10.19.) Although the more Moderate said, These are not the words of one that hath a Devil, (v.2.) As even now

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many moderate men, (even in remote Countreys) say concerning the Words of the Lord pronounced by me.

But *I*, with the Apostle *Paul*, (2 *Cor.*1.23.) *call God for a Record upon my Soul*, (believing with my whole heart, and confessing with my mouth, that I also am a little Sheep of Christ, for whom he the good Shepherd, laid down his life, *Joh.*10.11.) *That I have neither spoken nor written any thing, but what the Lord and my God commanded me to write with mine hand, all the time of so many years, and to this very day, seeking to please not men, but God.*

For *I can with Paul* (a chosen Vessel to bear the Name of Christ before the Gentiles, and Kings, and the Children of Israel, *Act.*9.15.) *confidently say, that I have the same Spirit of Faith; So that I dare say, I believed, and therefore have I spoken what I have spoken, and written what I have written*, 2 Cor.4.13.)

And first indeed to my beloved *Adjunct*, *John Comenius*, then residing in *Hungary*; afterwards *departing, by command of the Lord, into Holland, that he would make all these things known to Christian Peoples, in the Tongue known to the Europeans, the Latin. But for the Turkish Nation, that he would take care to have the Sacred Books of both Testaments adorn'd in their Tongue*; at the Cost and Charges which the Princess, the Mother of the *Ragotzi's*, ought to furnish him with. But She esteeming more the Dirt of the Earth, (Gold) than the Words of God; although often admonished, did none of those things: and which is more, was the cause why her Sons also did nothing about those things. And therefore *God took away Mother, with Father, and Sons, and the Uncle Ladislaus; one onely Granchild, Francis, being left; To what end, He himself onely knows.*

But that they object, That the Crown of *Hungary* was promis'd to them; It is true; But the Condition often iterated, That they would purge this Land from Idolatry; deliberating and consulting upon this matter, with the Eastern and Northern: But what did it profit to be admonish'd? When neither They, nor the King of Swede, would do any of those things; they drew themselves by their disobedience headlong into destruction, as the World now sees.

Therefore I *Drabricius* publickly profess, That I believe with my whole heart, that Divine Promise made by *Haggai*, I am with you, saith the Lord, (Chap.1.13.) and iterated by our Lord Christ himself, Behold! I am with you always, even unto the end of the World, (*Mat.*28,27.) And again pronounced by *Haggai*, (Chap.2.v.22,23.) I will shake the Heavens and the Earth, and I will overthrow the Thrones of Kingdoms;

doms; and I will break in pieces the ſtrength of the Nations, &c. And to Chriſt, declaring the diſtreſs and preſſure of Nations, (*Luk.*21.25.)

And that I expect, yea, now ſee with mine Eyes, how the Lord overthrows the Chariots and the Riders, that every one may fall by the Sword of his Brother, (*Hag.*2.23.) And that, by it, the glory of God may be revealed; *That all Fleſh in like manner may ſee that the Mouth of the Lord hath ſpoken* (Iſa.40.5.) *by us Two alſo, to you, O Nations!* That the will of God is, That the Beaſt counterfeiting a Lamb, but ſpeaking like a Dragon, together with the falſe Prophet, (that wrought Miracles before him, ſeducing thoſe who had received the Mark of the Beaſt) be both apprehended, and caſt alive into the Lake of Fire, burning with Brimſtone, (*Rev.*19.20.)

But the Beaſt being deſtroyed, and the Whore (drunk with the bloud of the Saints, and the bloud of the Martyrs of Jeſus) burnt with fire, (Chap.17.16.) That the Kings of the Earth who have committed Fornication, and lived deliciouſly with her, bewail her, and lament for her; ſtanding afar off, for fear of her Torments; and ſaying, Alas! alas! That great City Babylon, that mighty City! For in one hour is thy Judgment come! (*Rev.*18.9,10.)

But at the length *Babylon* being overturn'd, that all Nations of the Earth run together into the Unity of the Faith, and Acknowledgement of the Son of God, unto a perfect Man, unto the meaſure of the ſtature of the fulneſs of Chriſt, (*Eph.*4.13.)

I Drabricius dare, I dare, with the Apoſtle Paul, ſay, That I in my Writings have not ſought my own things, (as appears others do, *Phil.*2.21.) *but the things which are Jeſus Chriſts; doing nothing through ſtrife or vain glory, but in humility.* (v.3.) For I have learnt out of the VVord of my God, That God reſiſts the Proud, but gives grace to the Humble, (1*Pet.* 5.5.) and puts down the Mighty from their Seats, and ſcatters the Proud in the Imagination of their Hearts, and exalts the Humble, (*Luk.*1.51.)

And becauſe with the Apoſtle, I believe with my Heart, and confeſs with my Mouth, That Prophecy never comes by the will of Man; but holy men of God to be inſpir'd by the holy Spirit, and to ſpeak, (2*Pet.*1. 21.) Therefore I hope alſo that it will be given unto me, from the Lord and my God, to overcome the malicious Enemies of God and mine, (1*Joh.* 2.13.) Becauſe the VVorld paſſes away, and the Luſts thereof; but he who doth the will of God, abideth for ever, (v.17.)

Therefore into whoſe-ſoever Hands or Eyes (of thoſe known or unknown to me, in any Nation) mine, and my beloved *Adjuncts* Labour ſhall come; I beg and pray, and in the Name of God with Adjuration intreat,

intreat, Grieve not the holy Spirit of God, whereby you are seal'd up unto the day of Redemption, (*Eph.*4.30.) Being solicitous to keep the Unity of the Spirit in the Bond of Peace, (*v.*3.) That we all may be one Body and one Spirit, as we are call'd into one hope of our Calling, (*v.*4.) For there is one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in us all, (*v.*5,6.) who believe that we are Called and Chosen, (*Rom.*8.33.) And that our names are written in the Lambs Book of Life, who was slain from the beginning of the World, (*Rev.*13.8.)

If any have Ears to hear, let him hear! (*v.*9.) Let him hear, I say, and weigh well, who is that Lord of the holy Prophets, who is wont to send his Angel, to shew unto his Servants the things which must shortly be done (*Chap.*22.6.) He himself namely, who is the Alpha and Omega, the Beginning and the End; who Is, and who Was, and who is To Come, (*Chap.*1.8.) That Omnipotent Prince of the Kings of the Earth, who hath lov'd us, and washed us from our sins in his own Bloud, and hath made us Kings and Priests unto God and his Father, to whom be Glory and Empire, for ever and ever! Amen! (*v.*5,6.)

Take heed also All, I beseech you, of that Pharisaical haughtiness, to disdain others, and say, I thank God I am not as other men, or as this Publican, (*Luk.*18.11.) For God resists the Proud, but gives grace unto the Humble, (*Jam.*4 6.) Detract not from one another, Brethren! For he that detracts from his Brother, detracts from the Law, (*v.*11.) As that *light Soul*, *Veterine*, does to me his Brother; and which is more, the Servant of Christ, and Minister of the Gospel, and Pastor of Souls; whom the Apostle reckons worthy of Double Honour, (1*Tim.*5.) by by word of Mouth, and Pen, lyingly spreading concerning me, whatsoever he can, unto my contempt; even also upbraiding me with the wounds that were given me, wholly innocent, (in the year 1635.) by a drunken Fellow, *Martin Stuniak*, furiously meeting me on the Highway: For which things, this man having suffered Judgement, of the Equestrian Order, of the County of *Trencinia*, ought to have lost his Life; but that at the Intercession of the Lords, the Judges, I freely granted him his Life, and permitted him to remain quiet, with a Pecuniary Mulct.

Whosoever therefore thou art, that shalt read these and the like slanders of this Calumniator; especially where he derides the Threatnings of God made by me unto him also, as vain; I beseech you, suffer not your selves to be carried away for the sake of a Fool (who saith in his heart, There is no God, *Psa.*14.1.) for to taunt at the slow Judgments of God.

Which is not mine Admonition, it is the Apostles; That we must not judge before the time, till the Lord come, who will inlighten the hidden things of Darkness, (1*Cor*.4.5.) For he saith, who testifieth these things, Behold! I come quickly! Amen! Come, Lord Jesus! (*Rev*.22.20.) Come now also, and shew the Verity of thy Speeches, pronounc'd *heretofore by John*; *but lately by Kotter, Christina, and Me, thy unworthy Vessels.* That the Church on Earth may now make Responsals in singing, to the Angels in Heaven, Babylon is fallen, is fallen!

Although, *not according to our times, and the terms of days and years, which our foolish Reason is wont to fix unto thy Work, O God! but according to thine own measuring; with whom one day is equivalent to a thousand years*, (2*Pet*.3.8.) For the Lord is not slack concerning his Promises, as some men do count slackness, (and among those my blasphemous Slanderer) But is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance, (*v*.9.)

The impatience of the *Bethulians* did tempt, or try to prescribe unto God, Bounds of their Deliverance: But they are greatly checkt of *Judith*, because God receives not counsel from men, (*Chap*.7. and 8.)

And what was there could seem more equal in the eyes of men, than that *Moses*, (as being faithful in all the House of God, and through so great Labours of forty years, with hardship passed through) should introduce his People into that desired Land of Promise? Yet the Lord for one onely mistake denied him, although he earnestly prayed, committing this Charge unto another: And he must acquiesce: For who may say unto him, Why doest thou thus?

What did *Jonas*'s Murmurs, that God had forgiven to the *Ninivites* the destruction denounc'd by his preaching Prophet, avail?

Contend therefore, thou also, *Veterine!* or whosoever is like thee, with God; that he does not fulfill all things promis'd or denounc'd by Threatnings! But does he not fulfil? Does not so many Commotions of the Nations, and initial Desolations every where testifie? VVould to God the words of God may not be fulfilled on thee, and those like unto thee! VVo unto you who are wise in your own Eyes, and prudent in your own sights, (*Isa*.5.21.) *Contend therefore not with me, but with the Lord; who hath commanded me to write these things that are written.*

But I am not better than *Jeremiah* the Prophet, unto whom proud men cast in his teeth, (as thou *Veterine* lately to me) Thou speakest a Lye; The Lord our God hath not sent thee. (*Jer*.43.2.) VVhen yet *I may even as confidently as Jeremiah, say of a truth, The Lord hath sent me to speak (and write) all these words*, (*Jer*.26.15.)

But

But my God, the Father of our Lord Jeſus Chriſt, hath not left me without Conſolations againſt you; ſo often promiſing me protection againſt you; and a demonſtration of the Verity of his words, in the very work or deed it ſelf: And the Deſtruction of Unbelievers, and thoſe that deviſe evil things againſt me. And behold! How faithful is God! He hath preſerv'd me hitherto, and preſerves me in the midſt of my Enemies. *But my Detractors, where now are they? Sapor, Effron, Felinus, and others? As every one fill'd up the meaſure of his virulency, ſo he was ſnatched away hence.*

Nor let others expect any other thing; even intire Nations; according to thoſe words of the Lord; *Out of my Mouth hath proceeded this, which I have declared to thee, decreed in my Eternal Counſel, concerning thoſe things, which I will have done in the laſt days of the World: When I will with puniſhments refrain the Blaſphemies of the Nations, wherewith they injure me and my Name. The Earth ſhall tremble, and they that dwell therein: For the burning of my Zeal hath fallen like the Sun, upon thoſe who will not know me,* (Rev.211.) And elſewhere, *Whoever ſpeakes unto you otherwiſe, than I, by my faithful and true Witneſſes, let him be Anathema,* (Rev.250.) Again, *Let my Contemners expect no other thing, than Plagues for Plagues, and Contempt for Contempt: For with me there is not another Way, nor to me another Door, beſide Obedience, Faith, Love, and Patience, with fear of my Judgements,* (Rev.257.) All which things, I would to God my Detractors would read! Perhaps they would return to themſelves, acknowledging the Truth and Severity of God in his Threatnings.

Concluding this my Speech, I *Nicholas Drabicius* will ſay with *Job*, *O that my Petition might come from the God of my Salvation! That God would grant me the thing that I expect! That he would break me in Pieces when he begins, if falſeneſs be in my mouth,* (*Job* 6.8,9.) VVhy therefore have ye detracted from the Speeches of Truth, ſeeing there is none among you who can reprove me? (*v.*25.) Seeing 'tis God alone who revealeth deep things out of darkneſs, and bringeth out to light the ſhadows of Death; who multiplieth the Nations; and deſtroyeth them; and when they are overthrown, reſtores them intirely again, (*C.*12.22,23.)

Laſt of all, *I the aboveſaid, confeſs, That the Speeches which I have written, but my Adjunct publiſh'd, are not the Speeches of an Angel,* (otherwiſe always preſent with me, and carrying my Prayers to the Throne of God) *Much leſs mine, a ſinful man's; but are the Speeches of my very Lord Jeſus Chriſt himſelf, (who is the Alpha and Omega, the Beginning and the End of all things) proceeded from his Holy Spirit; who is the Spirit of Wiſ-*

dom and Underſtanding, and the Spirit of Counſel and Strength, and of the fear of the Lord: Who hath form'd me alſo from the Womb for his Servant, to bring back Jacob again to him, and that Iſrael may be gathered unto him; and I was glorified in the eyes of the Lord, and my God is become my ſtrength, (*Iſa.*49.5.) *Who ſaid alſo unto me, In an acceptable time will I hear thee, and in a day of Salvation will I help thee,* (*v.* 8.) To whom alone, the Omnipotent, VViſe God, as it was in the beginning, ſo for ever world without end, Be Honour, and Power, and Glory, Amen! Amen! Hallelujah! Hallelujah!

I have ended by the help of God the 5th of *July*, in the year of Chriſt, 1664. which is of my Age the 76th, of my Miniſtry the 48th, of my Exile the 36th, of the beginning of Revelations made unto me from the Lord, the 26th.

A PRAYER:

Written by Command of the Lord, and my God, in the year 1653. April 18. and in the year 1664. June 30. commanded to be put for a cloſe of my Revelations.

O Eternal God! Holy Father! Incomprehenſible in VViſdom, Judgment, Counſel, Grace, and Juſtice; Creator, Redeemer, and Sanctifier; Father, Son, and holy Spirit; Thou Holy One of Iſrael! who from the beginning haſt founded the Earth, and the Heaven of Heavens are the work of thy Hands! VVho ſitteſt on the Throne of ineffable Glory, in the midſt of thy innumerable Hoſts, Cherubims and Seraphims, and Men triumphing through Martyrdoms, miniſtring to Thee day and night, and ſinging, Holy, Holy, Holy, Jehovah Zebaoth! Behold, amongſt them, me alſo praiſing thee, O God! Acknowledging thee to be the Lord, with all the Earth worſhipping Thee, the Father everlaſting! For that Thou haſt form'd me, a frail maſs or lump of Clay, for a ſmall Veſſel of thy grace; and haſt call'd me forth by my own proper Name, out of my Mothers womb, and haſt written my Name in the Lambs Book of Life; *And in theſe laſt days of the World, in a Nation which hath known thy Name, and heard the Voice of thy Trumpet, going forth from thy Throne, haſt ſet me upon the Walls of thy Jeruſalem, thy beloved Church, for a Witneſs and Watchman, and for a Voice of one crying to the Nations*; That openly, in the ſight of all Nations, I might declare the Day of Vengeance to the Worſhippers of Idols, and to all falſe Worſhips of thoſe to do not rightly acknowledge Thee the Tri-Une God, who liveſt eternally: And again, The Day of Grace to the Nations of the Earth, to acknowledge in the true Light, interior and exterior, Thee the living God, and thy

thy pure and chaſte Worſhip; Such as the Angels perform unto thee in Heaven, and thou wouldſt have perform'd to thee, without Idolatrous Errors, on Earth; out of a pure Heart, and good Conſcience, and Faith unfeigned, in Body, Soul and Spirit, unanimouſly and humbly, in ſimplicity of Heart.

Behold me, thy pitiful little VVorm! and moſt inconſiderable Duſt! (Refuſe, or Off-ſcouring!) at the Threſhold of thy Houſe, thy beloved Church; and of that ſmall Portion which thou haſt gathered to thy ſelf, under the Name of the *Brethren of Bohemia:* Behold me in the days of its cruel Perſecution, and ſad Exile in another Land the Hungarian; burdened, and hanging down my Head, with the very Diſeaſe of Old Age! *I did hear thy voice, of thee the living God, ſpeaking unto me* I *know not how; but ſpeaking* I *know what: For intelligibly* I *did perceive thy Voices, and clearly apprehended the ſence; yea, and moreover,* I *my ſelf did ſpeak unto thee the Inviſible;* I *did ask Queſtions, and make Anſwers: All things, with the unconfuſed and undiſturbed Powers, and Forces of my Mind. And my eyes ſaw the whole World in thy hand as a little Globe; and* I *heard thee explaining thoſe Myſteries; how thy hand contains all things. And thoſe other things, which would never have come into my mind, nor were ſuggeſted by any of Mortals;* I *did receive from thee alone, my God! with fear day and night; and did imprint them in my Memory; or alſo, through thee commanding, in Tables and Papers. But thy face* I, *a man of poluted lips, never ſaw; ſave onely thy hand pierced through with a Nail, once extended towards me, and put under my left Arm-pit, when thou ſwaredſt, That thou wouldſt neither leave thy Cauſe, nor me thy Servant: And thou haſt kept faith, O faithful One! In the ſight of mine Enemies, Domeſtick and Forreign. And that in ſleep* I *beheld thee, my beloved Saviour! in thy different Age and Habit, with Joy and Tears, acknowledging mine indignity; and with covered face throwing my ſelf down at thy feet, and kiſſing them; and perceiving the Taſte of Eternal Life, with Sweetneſſes unutterable by me. For thou madeſt me to ſee even the Joys of the Elect in Heaven, (as alſo the Torments of the Damned in Hell) and what things in the world alſo, in reſpect both of Church and State, ſhould be hereafter; till even thy illuſtrious Return to Judgement. Which things,* I *faithfully without any fraud, in ſimplicity of heart, with groans to thee; whether thou hadſt commanded by night or by day, did refer and put down into writings: Adding nothing of my own, and reſpecting nothing of my own, nor any other thing, beſides thy Glory. And bearing many Prejudices, Reproaches, Cavils, Twenty ſix whole Years, and Ten Months, and Three Days; Till now in this Year 1664. an End being put unto thy work, thou my Lord and my God, haſt commanded to cloſe, and ſeal up all theſe things with this Prayer.*

Hear.

Hear therefore, O Heavens! and perceive with your ears, O Earth! Behold! I conclude dutifully! I conclude with weeping! Falling down at thy feet, Lord Jesus! Kissing thy Wounds and Marks, and pouring out my Soul before thee. I ask humbly, I ask confidently; First that thou wouldst leave thy Holy Spirit for a Guide, Counsellor, and Comforter unto me, even until Death; and through him wouldst pour out a plentiful shower of Benediction upon all thy Speeches, *which thy mouth hath brought forth in these last days of the World, by me thy sorry Servant; which I receiving from thy mouth, have sealed up by thy Command; and by a Man whom thou hast adjoyned to me for an help, have made known first indeed to the Hungarian Nation, then afterwards to other Nations also.* Grant, O holy God! *That all,* to whom the sound of thy Trumpet shall reach, *may acknowledge that they have come forth from thee*; that thou mayest be glorified in all Nations of the Earth. All which sanctifie, O God! in thy Truth, to acknowledge thy word through all Nations and Tongues; and thy Self to be the Truth, the Way, and the Life. Cause, O God! That Kings, Princes, Subjects; and Doctors, or Teachers of the Gospel, with their Hearers; and Parents with Children, may be one in thee, and the truth of thy Word; and may know thee the One onely God, and Jesus Christ whom thou hast sent, (by whom all things were made, and without whom nothing was made) in the Unity of the holy Spirit, God undivided in Power, Wisdom, Goodness, Majesty and Glory, blessed for ever! I ask, O God! I ask, That all the Islands of the Sea may now wax silent before thee; that all the Ends of the Earth may be afraid, and fly to thee! May assume new strength, may be carried with Wings as Eagles; and may run, and not be weary, with us, to thee, the Fountain of Salvation; who speakest Righteousness, and art sufficient to save; nor art delighted with the death of a Sinner! O Shepherd of Men! Convey over, but even now in the last days, all Nations under thy Pastoral Rod; that they may be brought into the Bond of the Covenant. Espouse unto thee, O God! the People in faith, that all may acknowledge thee, Jehovah; to whom thou mayst say, My People; and they to thee, My God. Let Men, thy Image, now cease to respect Stones, Wooden, Golden, and Silver gods; and to exhibit honour unto those which are no Gods, but Vanity. Let the Society or Tribe of Priests, cease to commit Preys and Robberies in thy Name; and with their wickedness to rejoyce Kings, and Princes with their lyes; adulterating all things: Appointing to themselves Kings, but not by thee; and setting up Princes, whom thou doest not acknowledge: but with their Gold and their Silver making themselves Idols to their destruction. Root out therefore, O God! but even now at length,

length, Idols, with the Worſhippers of Idols; and Errors, with the Sowers of Errors: As thou didſt in the time of *Elias*, *Ezekias*, *Joſias*. Let it become manifeſt to the World, how great difference there is between Light and Darkneſs, that Victory may give place to the Truth, and all men may learn to walk in the Light; and being made the Sons of the Light, may be brought back again to thee, the Fountain of Light. Gather together the ſheep going aſtray, ſtragling up and down, O Prince of Shepherds! by men choſen to this work, from the Eaſt and the Weſt, from the North and the South; giving faith in to their hearts unto thy words; and by a ſtrong and inflexible obedience and dutifulneſs, to execute the purpoſe of thy Eternal Counſel; to bring Vengeance upon Spiritual Babylon, and upon the Whore, ſitting upon the Beaſt; that ſhe may no longer, by committing Fornication with her Abominations, ſeduce the Nations on the face of the whole Earth. Grant, O God! that ſucceſsfully and happily once, may go on forward that wiſh'd-for Recollection, or gathering up together again, of thy Rational Creatures, out of the Streets and Villages, and from among the Lanes, and out of the High-ways; that they may be introduced into thy Houſe: Here indeed into the Houſe of the Church, thy Sheepfold; but there into the Houſe of Eternity, thy Glory; where are many Habitations, and Joys, never to be ended: Sitting down with *Abraham*, *Iſaac*, and *Jacob*, at thy Table, O Jeſus Chriſt! my only Saviour, and of all that believe in thee: Whither alſo my ſelf, now haſtening apace, I bid my laſt farewel to thee, O World! to thee, my earthly Country! to thee, my Body! the Habitation of this Soul. Farewel all beloved Friends in God! known and unknown to me. Ye who have not known me in this mortality, ſhall ſee me in that day, wherein our Lord Jeſus Chriſt, the Son of the living God, by his illuſtrious coming, ſhall gather us, call'd forth out of the Duſt of the Earth, and from all parts every where to himſelf. To whom be Honour, and Glory, and Empire, and Benediction, for ever and ever. Amen!

After theſe things had been thus acted, *Paul Laurine*, a new Paſtor of the Exiles, and a new Adverſary of *Drabricius*; a young man, and of a firm ſtrong complexion, and always otherwiſe luſty; was ſeized with an unexpected Diſeaſe, (as hath been before noted; the Phyſicians call'd it an Hectick; but in vain was all their Phyſick) and departed this Life, about the end of *September*. *Veterine* hitherto preſerv'd; perhaps to behold the works of God; to which, he ſtiffly and pertinaciouſly denies Faith and Credit; and to acknowledge his Error. God have Mercy on him; even as alſo on us all, whoſoever do erre, with whatſoever Errors! Amen! So *Comenius*.

We'll

We'll conclude onely with a wise and sober Remarque, out of the Mystery of Jesuitism, concerning the Prophecies of St. *Hildegard*; which very well agrees, and may very well be applied to these.

——*Thus far* (says he) *the Prophecy it self: Of which, and the like, what to think, and what credit is to be given thereto, others have given their opinion*, viz. *That 'tis not impossible, Prophecies and Predictions of this kind, may amount to no more, than the Dreams of melancholy, superstitious, and distempered Persons: Such as of which, it may be said*;

Augurium vanum, vani docuere Parentes;
Cui credens dignus decipiatur erit.

Our vain Fore-fathers taught's vain Auguries;
Let them be cheated, that believe such Lies.

But to deny all credit to Prophecies, is to be guilty of an incredulity, greater than that of the incredulous Thomas. Nor are we to think what God saith by the Prophet Joel, to be spoken in vain; That in the last days the old men should dream Dreams, and see Visions; and the Sons and Daughters prophesie. Many Examples might be alledged of Prophecies of this kind; which the Events have confirm'd to be true; and therefore they may challenge Belief, when they are in their Effects fulfilled. Mystery of Jesuitism, concerning St. *Hildegard*'s Prophecies, approved of in the *Councel of Trier*, and also by Pope *Eugenius* the Third.

Remarkable also, is that of the Angel to *Kotter*, concerning the time of accomplishment; ——*What things are said unto thee concerning things future, are not said after an human manner: But after a manner which thou shalt never attain by human Reason and Wit: Jehovah hath these times in his power.* Kotter. Chap. 17.

Great and Marvellous are Thy Works, O Lord God Omnipotent! Just and True are Thy Ways, Thou King of Saints! Who shall not Fear Thee, O Lord, and Magnifie Thy Name? Because Thou alone art Holy: Because all Nations shall come and worship before Thee: For Thy Judgements are made manifest.

FINIS.

An APPENDIX *of the planting of the Christian Religion in* China, *&c.*

THE marvellous and unheard of Alterations and Troubles; The terrible and bloody Wars, and most wonderful Revolutions even of all *Asia* and *Africa*, in this present Age likewise; but especially of the mighty, antient, and most flourishing Empire of *China*; have been no less astonishing and stupendous, then the *European*; and those shameful and curled vices of Unchristian, if not Pagan Christendom: But would require another and larger Table to represent also a general view thereof. And therefore we shall only add an Appendix, according to promise, of some things remarkable, touching the Introduction of the Christian Religion into *China*, by the Fathers of the Society; and the Queens, the young Princes, her Son; the Mandarins and Colaos, and chief Ministers of State, *&c.* Conversion from Idolatry to Faith in Jesus; and Worship and Confession of the Son of God, so noised of in the World of late years. And probably, they would have proved better Christians and Disciples under better Masters and Teachers, then such Apostles as have now the glory thereof.

About the Year 1580. as soon as the Jesuites had, by fair shews of Religion and Learning, found general success and acceptance in Europe, and well rooted themselves here; With great Zeal they compass Sea and Land, as far as even the *East*

Indies, and *China* it ſelf, to gain Proſelytes; After the example of the more devout Religious and Zealous Monks and Fryars before them.

Riccius, at firſt mentioned, and *Rogerius*, were the two firſt Fathers, who were order'd to learn the *China* Character and Language, and ſent thither. Who at laſt entred into the City *Canto*, but fain to return twice diſappointed of their deſign, till in the end they make a new attempt, furniſhed with all curioſities; together with a ſolemn Embaſſy, in form, to the Vice-Roy of *Canto*; and ſo were received with all poſſible demonſtration of reſpect; as before hath been related of *Riccius*, &c.

In proceſs of time, many were Converted and Baptized; among whom were ſome *Mandarines* and *Calaos*, (chief Governors and Officers of the Kingdom.) But the Prieſts and Prieſtlings ſtir up Perſecution againſt them, make them odious and abominable, and Teachers of new Godds; impriſon, torment, and baniſh them. But at length, through the favour of great perſons, they obtain'd freedom and peace, and the Chriſtian Religion the more ſpread.

But by the way, Had the ſame meaſure been meted to the Jeſuites there, by Heathens, as they mete to fellow Chriſtians here; or as we ſay, had they ſerv'd them in the ſame ſauce, they might have had indeed a few Martyrs and Confeſſors perhaps; but never Evangeliſts and Preachers, or Apoſtles of the *Chinois*, unleſs at Stake only.

We ſhall not go about here to give the Hiſtory of the manner of their proceeding, in converſion of thoſe Infidels and Idolaters; but only preſent you with their Compendium (or Catechiſm) of the Divine Law in the *China* Tongue, as we promiſed at the beginning; together with the Letters of their Queen, and chief Miniſter of State, to the Pope, and their Anſwers, &c.

A Compendium of the Divine Law.

1. Perhaps some one may ask what God is? 'Tis answered, God is no other thing, then the Creator of all things; as also the great Governor and Lord of all things, who made the Heavens, who made the Earth, who made Spirits, who made Men.

2. The Heavens, Earth, Men, and all things before were nothing, and afterwards were. Therefore before the Heavens, Earth, Men, and all things, there was some Lord necessarily before to create them.

3. Because all things cannot be made of themselves; all have that from out of which they are made, or a Maker of them; as Towers, Palaces, and Houses cannot be made of themselves, but must necessarily be the work of some Artificer.

4. Therefore the Heavens, Earth, Men and Creatures, how can they be created of themselves? There is therefore an Author of these things, whom we name God. If men do name an Age *Puencù*, and make others like themselves, and a first Grand-father. (Parent.)

5. Then these also were, after the Heavens and the Earth were. All had a Father and a Mother, from whom they were procreated. And of these, to make a Creator of Heaven and Earth, of Men and of Things, is a great Error.

6. Some will say, The Heavens, Earth, Men, and Things, seeing they depend on God in their Creation; I am bold to ask, This God, of whom does he depend in his Creation?

7. 'Tis answer'd, God is the first Root and Principle of Things; If he had dependence in his Creation, for that very thing he would not be God.

8. For things either have a beginning and end; as Herbs, Trees, Fowls, and creeping things; or they have a beginning and no end, as Heaven, Earth, Angels, Devils, and the Intellective

tellective ſouls of Men; God only is without beginning and end, and can give a beginning and end to all things.

9. If there was not God, there would not be other created things. As for Example, Of one Tree, the Flowers, Fruits, Boughs, Leaves, and Body, are all generated out of the Root. If there be not the Root, for that very thing the reſt will not be. But

10. Coming to the Root of the Tree, by no means is there another Root, out of which to be ſprung or proceed. God, ſeeing he is the Root and Foundation of all things, out of what other thing can himſelf proceed?

11. God, when he firſt created all things, in the beginning, he divided the Heavens from the Earth, created all ſpecies (or kinds) of things: Afterwards he created Male and Female; the Male was call'd *Adam*.

12. The Woman was call'd *Eve*. For theſe two had not Father and Mother, and are the firſt Parents of all People; All elſe (as *Fo Ki*, not excepting thoſe whom they make Immortal.) All have

13. A Father and a Mother of whom they are born; and they could not avoid it, but that ſooner or later they ſhould be corrupted and die. God, ſeeing he is the true Lord of Heaven, Earth, Men, and Things, *&c.* together withal created all things,

14. That they ſhould be for mens uſe. Conſequently it altogether behoves us Men to love and worſhip God. By not loving and worſhipping, great ſin is thereupon committed. For example, A couple of Parents produce a Son.

15. They nouriſh, cloath, educate him. If the Son know not to honour Father and Mother, certainly he is called diſobedient, and moſt grievouſly ſins. How much more,

16. Seeing God is the chief Parent of Men, does it not behove us to love and reverence him, ſince it is now declar'd, what God, the Lord of all things is? It is eaſie to explain the

the

the things of this Age, (or World, that is of Mankind.)

17. This ſame Man hath naturally two parts, Soul and Body. His Body, although it be corrupted and die, his Soul cannot he extinguiſhed, even to eternity. For in this Age (or time of the World) Souls have three differences.

18. The loweſt Order is call'd the *Vegetative Soul*; namely, the Soul of Herbs and Trees; This Soul helps Herbs and Trees to live and grow. Herbs and Boughs, or Wood cut down, wither and periſh.

19. Their Soul follows, and is extinguiſhed. The middle Order is called the *Senſitive Soul*; to wit, the Soul of Fowls, creeping things and Beaſts.

20. This Soul gives faculty (or Power) to Fowls, creeping things and Beaſts, of living and growing; and makes withal that they hear and ſee through their ears and eyes; and taſt and ſmell through their Pallates and Noſtrils: through the reſt of their Members, that they feel pain and pleaſure, but yet they cannot diſcourſe and reaſon; and when they die, even their Soul alſo is extinguiſhed.

21. The higheſt Order is call'd the *Intellective Soul*, to wit, the Soul of Man. This withal contains the faculty of the two Souls, the *Vegetative* and the *Senſitive*. Therefore it can give a faculty to men of living and growing, together alſo of feeling and ſenſe.

22. Moreover it gives him a faculty of diſcerning all reaſon, to diſcern all things by. His body, although it die, yet his Soul is perpetually conſerv'd, nor is extinguiſhed. Therefore the Men of this Age only fear dead men, and do not fear dead Animals. That ariſes from the natural diſcourſe (or reaſon) of man, that he can animadvert, and think after the death of men. Moreover the Soul of man not dead,

23. Remains; and therefore can fear. But the Soul of creeping things and Beaſts, is totally diſſipated, nor can ſtrike terror into us, ſeeing we know, that the Soul of Man is not extin-

extinguiſhed, it is not withal convenient.

24. To believe the error of Tranſmigration. It is convenient to know in the time of life, to do good and evil; each of the Souls of men after death go to the judgment of God where they have a determinate

25. Place of their reward. One place is above, and hath all felicity; namely, which is called the Court (or Palace) of Heaven: That is the place of remunerating the good. The ſecond place is beneath, and hath

26. All bitterneſs; namely, which is called the Priſon of the Earth, the place of puniſhing bad men. For the Lord is moſt highly equal (or juſt.) There is nothing of good which he doth not reward; there is nothing of evil which he doth not puniſh. Nevertheleſs in the preſent Age

27. There are ſome which do ill, and are rich, honour'd, without trouble, and joyful; There are, who do well, and are poor, contemn'd, and oppres'd with calamity. It is certain God waits till the death of that man, and

28. After receives the Soul of the good Man, and takes it up into the Court of Heaven to inhabit perpetual felicity; and receives the Soul of the bad man, and ſends it into the Priſon of the Earth, to receive puniſhment without end. If we grant that there are not

29. Rewards and puniſhments of Paradiſe and Hell, to remunerate the men of this Age (or preſent life) who do good or evil; How are the good not deceived then? And how much better a lot and portion do the evil injoy? And how can God be ſaid moſt highly juſt?

30. Some one will ſay, That reward of good and evil, is it not alſo in the preſent Age, (or life?) How goes the matter? It is anſwered; let us ſuppoſe thoſe that receive the remuneration of good and evil

31. Altogether to wait, even till after death; On that very account men will be ignorant of the remuneration which is after

ten death: And how will it be proved to them that the Lord is above the Heavens. Therefore frequently those who violate justice,

32. Fall into calamities, dangers and troubles, that they may amend their past wickednesses, & beware of future. Those who are obedient to Reason, receive a blessing descending upon them, to answer their good deeds past, and stir them up to future.

33. But if any well-doer be in want, in dishonour, full of labours, and calamities, perhaps it therefore happens, because that amidst their good works, they have something of evil. Therefore God with these things.

34. Chastises him at present, but after death introduces him into the place of perfect felicity, to injoy perpetual felicity. If any do ill, and yet are rich, honour'd, and happy, according to the Age (or present life.)

35. This therefore happens; Because amids their doings ill, they have some good mixt. Therefore God remunerates them with these present felicities. But after death tumbles them down headlong into the obscure Prison; that perpetually they may receive all bitternesses.

36. The men of this Age, if they desire to avoid descending into Hell, to undergoe all torments, and to ascend into Heaven, to injoy all felicity. Three things are altogether necessary. First,

37. It is necessary to know the Lord of Paradise, namely God. For men of this Age to inhabit in one anothers house, it is first necessary to know the Lord of the house, then they may enter and stay.

38. How much less any one ignorant of the Lord of Heaven, can he ascend and enter into the place of universal felicity. Secondly, It is necessary to know the way to Heaven, namely the Law of God.

39. Men of this Age, ignorant of the way thither, whither they

they are a going; by that very means cannot come there. And any one ignorant of the way into Heaven, how can he possibly come there?

40. Thirdly, It is altogether necessary to go on through the way which they now know. Because a man, although he knows the way which he desires to go, yet if he sit idling at home, and go not forth to make progress, by no means will he ever be able to come to his journeys end.

41. In like manner, he who desires to ascend into Paradise, the place of all felicity, it is altogether necessary, that he do the works of the Divine Holy Law. Some one will say,

42. God is the Lord of Heaven, Earth, Men, and Things; and his Doctrine is withall the way to Paradise. Now I have clearly heard and understood this. Now I desire to follow the Doctrine of the Holy God. How

43. Therefore shall I be able to do it? It is answered; He who desires to follow the Holy Law, ought to have two aims. The first aim consists in this, That he worship God with a perfect heart, because he is of Heaven,

44. Earth, Men, and Things, the Universal Lord, and created all things that he might nourish us. The second consists in providing for a mans own Soul, to avoid descending

45. Into Hell, to receive all bitternesses, and obtain accent into Heaven, to enjoy all felicities. He who desires to obtain this; three things are necessary, The first of them is, to keep the Commandments of God.

46. The second is, He ought to believe the things of God. The third is, He ought to receive Sacred Baptism, and to wash his past sins.

The

The Ten Commandments.

1. *To Honour and Worship God above all things.*
2. *Not to name the Holy Name of God, to utter a vain Oath.*
3. *To observe Holy Dayes.*
4. *To obey and honour Father and Mother.*
5. *Not to kill men.*
6. *Thou shalt not work Fornication.*
7. *Thou shalt not Steal.*
8. *Thou shalt not bear Witness rashly.*
9. *Thou shalt not covet another mans Wife.*
10. *Thou shalt not covet another mans Riches & Matters.*

The Ten Commandments, summarily taken, are reduced to two only; To love God above all things, and to love men as ones self. This is that which of old God from Heaven taught and commanded, that they should be honour'd and kept through all Ages. The obedient to them ascend into Paradise, and receive felicity. Those that walk contrary, descend into Hell, where they suffer torments. The above written Articles are only a Compendium: If any one desire to have an absolute knowledge of the Divine Law, it is necessary that he studiously apply himself to the study of the Holy Books treating of the true Law of God, and go to the Temple of Christians, to hear the Masters of the Law come out of the West, Discoursing, Disputing, and Unfolding. Then they shall be able to understand without doubting: and this thing cannot be fully done in few words. This we have translated, as was requisite, *verbatim*, according to the property of the *China* Speech, rather then the *English*.

From this Doctrine of the True and One God, rightly expounded,

pounded, they proceed to expound the holy Trinity of the One God; then to the incarnation of the Son of God, the Eternal Word. After to the Sacraments by him appointed for the remedy of Sin; and ſo of all the other Articles of Faith, from firſt to laſt; and when they are well tinctured with theſe, they then innitiate them to a more perfect courſe of the Chriſtian Life.

And this is the manner how they propound the Chriſtian Myſteries to the Gentiles and Idolaters, beginning firſt with the principal Articles of the One and True God, and the reward of the juſt and unjuſt, *&c.* as in this Catechiſm.

Beſides this, they publiſhed innumerable excellent Spiritual Books, and Books of Practical Divinity and Moral Philoſophy, to which the *Chineſes* are much devoted, and endeavour'd to add to all, rare ſpecimens of an innocent, ſpiritual, and divine Life, if we may believe their own Teſtimony, which I confeſs Proteſtants in this end of the World have little reaſon to do. For the *Ignatians* of *Europe*, for the generality of them, are more excellent at Fire Works then any thing elſe here; and the works of the Devil, then to work the Works of God. But it's like they were better there; being likewiſe at the beginning of their Order, more Spiritual and Religious, then ever ſince the World hath found them, eſpecially *England*. And yet we have a taſte of their true Spirit, in their obſtructions of the *Hollanders* Embaſſy there.

Their firſt great Diſciple was *Paul*, the great *Colao*, or Governor of the *Chineſes*, and propagator of Chriſtianity among them, *Riccius* put forth many admirable Books in the *China* Language, *viz.* ſeveral Mathematical Books of *Euclid*, *Clavius*, &c. Univerſal Geography, and Hiſtory of the World, with Globes, Maps, *&c.* Natural Philoſophy, the Art of Dialling, Books of Aſtrolabes, and Aſtronomick; Inſtruments of Muſick, Muſical Inſtruments and Organs. Moral Philoſophy, about Friendſhip, moderating the Paſſions, and to live according

according to the dictates of right Reason, and the rule of a good and happy life. For the *Chinois* were much given to moral Philosophy, and the study of virtue and happiness. And *Ten Paradoxes*, Moral and Spiritual, a Book famous through all *China* and in great esteem and admiration among them, and illustrated with Comments and high Encomiums, by the most excellent of all their learn'd, *Leo* and *Paul*, young Convert-*Colao's*.

But that which wrought unexpressible compunction of heart in them for their ill past life, (as they say) not only among the common people, but the greatest and most learned of their Monarchy, *viz.* the *Mandarins*, and *Colao's*, and Eunuchs of the Kings Pallace, was the Catechism of *Bellarmine*, translated by the said *Riccius*. The fame of which Book spread so, that they were fain to print it anew several times, whereby the Christian Light and Knowledge shone into every corner of the Land. With several other Books for the use of others that should come thither out of *Europe*.

The next famous was *Trigautius*, Procurator of the *China* expedition, who return'd from *China* 1612. and return'd thither again with all manner of Rarities, and wrote several Books for the use chiefly of the *Europeans*.

Next Father *Rho*, Professor of Mathematicks in the Jesuites Colledge at *Milan*, who in a short time spoke and wrote their Language like any Native, and wrote several Books for the use of young Converts, and with Father *Schall*, mentioned in the first part, laboured in Mathematicks for the benefit of the *Chinois*. Who both by common and joynt study, put forth above an hundred Books; and especially in emendation of their Calender: he was founder of a Church in the Kingdom of *Sciamsi*.

Vagnonius followed, who found in the Province of *Chianceu* only (after his return thither again from Banishment) 8000 Christians, and of those the chief Learned, and *Mandarines*;

and afterwards died in *Chiancen*, Anno 1640. and wrote many Books.

Divers others also wrote innumerable Books for the *Europeans* help; so that there were Books written by them in the *China* Language by the Year 1636. to the number of 340. The *Mandarines* and *Colao's* also, wrote Comments on their Books, *&c.*

Also when their Converts began to be too numerous for the present Fathers, they began an Institution of Chatechists from amongst them, to initiate persons into the Christian Mysteries. These Catechists were persons much and long vers'd in the Mysteries of Religion, and the Christian Law; and of a very divine Life (better then themselves 'tis like by far) and such as were inflamed with fervour of the Apostolick Spirit and Zeal for the Conversion of others; and they were not easily admitted unto this Office, but after long experience first had of them, *&c.*

Their work was to go up and down the streets, and on all occasions by word and example, to bring the rude and ignorant to the knowledge of the True God. And as they have opportunity to sprinkle Infants and Children with *Holy Water*, to communicate Spiritual Books to those that lack'd; to resolve Doubts and Questions, *&c.* And at a certain time of the day, when the Gentiles flock to their *Churches* out of curiosity, to wait there, and to explain the first Principles and Elements of the Christian Faith, which were wrote or engraven in fair and large Tables and Characters, (hung up and down upon the Walls, and by their splendid Altars) to any that were desirous or curious; and to shew the vanity of the false Godds: And moreover to invite them home for farther instruction; And by these means they got many Proselytes daily. They are obliged also every day to give an account to the Fathers, that are Superiors in those places, what they have done that day.

The

The number of Christians in *Pekin*, was about fourscore thousand, about 1655.

And though this be short of the Apostolick way of Preaching the Gospel to the Gentiles; yet they seem herein to out-do the Protestants, and in industry, labours, and zeal, are more abundant then they, to propagate the Faith.

Look here, you Zealous Protestants, *look with shame;*
From hated Jesuites *learn to spread Christs Name,*
And Heathens from their Idols to reclaim.

Things proving thus prosperous, they likewise had procured the Royal Patent for Power and Liberty to divulge the Gospel through all the Empire, by the favour of the Grandees of the Court and Kingdom. But the irruption of the *Tartars*, about 1647. interrupted all. Which happed by reason of the Civil Wars of the *Chinois* among themselves; which invited the *Tartars* to take the opportunity to break into *China*, through the Portal of their great Wall, once more, as they had done formerly before, in the Year 1256. which they held for above 200 years, during nine Kings reigns; but were at last beat and kept out again by the *Chinois*, till this last sudden and violent return.

But now they over-ran it like a flood, and subjected all *China* to their Empire; the King of *China* was reduced to such streights, that finding no way to escape from his own rebelling Subjects, and so great a Monarch forsaken of all, rather desirous to die, then live to see worse; ended his dayes in a lamentable manner. First, With his own hands killing his Mother and Daughter, and at length grown desperate, hanged himself.

Amidst such great Confusions of the *China* Empire, the Christians grown to a great multitude, were betwixt hope and fear; and wait with sollicitous hearts, the new own'd Emperors

rors inclination, and found him in the end more favourable then they could either wish or hope for. Especially upon the account of Father *Schall*, before mentioned; as a Stranger of admirable prudence and skill, in the Affairs of the *China* Kingdom; and to whom he might unbosom the secret counsels of his heart securely; and as one highly recommended to him for his rare skill in the computation of Time and Astronomy, and other Arts of *Europe*. And so made him Mandarine of the first Order, and one of his supream Counsellors. And set him about perfecting the reformation of their Calender, for the Universal benefit and advantage of the Kingdom; as before hath been declared.

After this was the Queen and her Son Converted and Baptized by the name of *Helena* and *Constantine*, of which, her Supream Minister of her Court, *Pan Achilleus*, long before a Zealous Christian, more then once affectionately wrote Letters thereof, both to the Pope, and to the General of the Jesuites Society, to send more Labourers into *China*, as followeth.

The Interpretation of the *China* Letter, from the Chancellor of the *China* Empire, *Pan Achilleus*, a *Chinois* Christian, to our most Holy Lord, by the Fathers *Andrew Xavier*, and *Michael Boym*, of the Society of Jesus, in the Court of the Emperor of *China*, for the time, Assistants.

Of the most famous Empire of *China*, by the command of the Emperor; The Universal Vice-Roy of Kingdoms and Provinces, **Quam tum, Quam Syc, Fo Kien,** Commissary of the Militia

Militia by Sea and Land, Duke of the little petty King, Quam Sy^t; Treasurer of the Revenues, and Sollicitor; absolute and sole decider (or Judge) of Causes in the absence of the Emperor; Chief Captain of the Imperial Guard, Master of the Horse, Great Chancellor, Privy Secretary of the Emperor, and Chamberlain, *Pan Achilleus*, Christian, on bended knees, and head bowed down to the Ground, prostrates himself before the Throne of the Vicar of God Jesus, on Earth; the Universal Doctor of the Catholick Church, the true Lord, the most Holy Father.

I Achilleus *weigh with my self, that being by Office, Keeper of the Privy Chambers of the Emperor, yet led by error, I also take care of the Militia. Whence I have diminished (that is degraded or debased) my self; and without light, and Discipline (that is, Instruction) have augmented the multitude of sins. Long since in the Northern Court or Palace, through the good Will of God, I happed upon men of the Society of Jesus, who led me, who was rude and ignorant, in the open Path, exhorting me, erring and going astray, to follow the Faith. Wherefore, being with reverence expiated in* the Holy Laver, *I then began to understand the documents (that is Fundamentals, or Principles) of the Holy Doctrine, and its bidden Excellency, and high profundity. And then being immers'd in this study night and day, with a faithful heart, I have prosecuted it twenty years and more; nor durst I grow slack in the least. So I have procured the help of the King of Heaven, whom I know not how I shall be able to answer. I had often a mind to come unto your* most Holy Throne, *and with veneration to satisfie my eyes with your* most Holy Countenance;

But

But the matters of the Empire were so various, and the Royal Affairs so perplexed, as they were; permitted me not to perform the desires of my intimate Bosome. Wherefore I am most highly aggrieved. The onely thought (and grief) now, of me a Sinner, from the bottom of my Soul, is in this, that the calamity of the Empire has not yet ceased. Therefore on purpose I went and asked a man of the Society of Jesus, Father Michael Boym, *that in the next Ship that went away, he would return back to the great West, and come suppliant to you,* the chief Priest, the most Holy Father, *that before the Altar of the Saints,* Peter *and* Paul, *with the Universal Church of the whole World, with eyes lifted up to Heaven, you would pray to God, that he would look down upon this Imperial House; with mercy help, and conserve the Empire and set limits of future speedy peace; and together would grant, that our most wise Emperor, who is the eighteenth Successor of this Royal House, and the twelfth Grand-child from the first founder of the Empire and Family; That himself (as Lord) with his Subjects may adore Jesus the Lord of the Heavens. This at length will be the intire happiness of our* China *Empire. And indeed at present, the most intire, most wise, most clement, the venerable Empress, of Christian Name,* Helena; *The Queen-Mother of the Emperor, of Christian name,* Mary; *The Queen his legitimate Wife, of Christian name* Anna; *and the Son of the Emperor, Prince and Heir, by Christian Name,* Constantine, *do all with humble hearts believe and worship the Holy Doctrine; together they have the words of Speech, which they send to the* most Holy Throne. (viz. *of the Pope*) *As for me rude Sinner, I humbly beseech you the* most Holy Father, *That for the hour of my departure out of this life, you would vouchsafe* intire remission of the punishment of sins, *and would send also many men of the Society, into this Empire of* China, *who by their Doctrine may convert Universally the men of the Age, and may advertise them, with Repentance to give good heed to Worship, and adore the Holy Law; nor may by a vain and transient stay, be sent away with the*

the Duſt of their Feet ſnatch'd up, (that is, quickly.) So at length I hope to attain Felicity truly never to have an end. With Veneration, I have in ſmall meaſure, by theſe things, explained the Secrets of a ſimple ignorant Mind. I caſt my ſelf wholly to the Earth, expecting a mercifull beholding (of your Countenance) And no more.

Yum Lie, *the fourth year, in order of the Revolutions of the Annual Letters* Kem Yn, *the tenth Moon, eighth day; which was in the year* 1650. *the firſt day of* November. *Further, nothing to be read.*

The place ( ) of the Seal, wherein after the *China* manner, (for they do not uſe to write their Names otherwiſe) are engraven theſe words: *The Seal of the moſt Valiant Generaliſſimo of Arms, Univerſal Vice-Roy.*

The Interpretation of the *China* Letter, from the Empreſs of the *China* Empire, the Lady *Helena* by name; and of the Queen-Mother, the Lady *Anne*; and the Queen-Wife, the Lady *Mary*; and alſo of the Son of the Emperor, Prince and Heir, the Lord *Conſtantine*. By Father *Andrew Xavier*; and ſent to our moſt Holy Lord, *&c.*

The Speech of Helena, *the moſt Intire, moſt Wiſe, moſt Clement, Venerable Empreſs, of the moſt famous Empire of* China, *before the Throne of the Vicar on Earth of*

God JESUS, *Universal Doctor of the Catholick Doctrine, the Supream Lord, the most Holy Father.*

I *HELENA*, considering my self an humble Daughter, (that is, of low estate and degree) of this *China* Empire; I am ashamed to abide in the Palace of the Emperour. Heretofore I onely knew the observance of the Privy-Chambers. I was ignorant of the Law of Forreign Lands. It happened that a Man of the Society of Jesus, Father *Andrew Xavier*, did stay in our Court, (or Pallace) promulging the holy Doctrine. By relation of others, I began to know him. And behold! I believed, and with a Reverent Heart received from him the *Holy Baptism*. I caused that *Mary* the Queen Mother of the Emperour, *Anne* the Queen, (his) lawful Wife, and *Constantine* Son of the Emperour, Prince and Heir, (being withal instructed,) did also receive the *Holy Water*; it is now the third year since. Now although I ought with blood dropping, (that is, with drops of Blood) to dissolve the Marrow of my Soul; yet I attain not to answer, and satisfie, no not in the least. It continually comes into my mind, with Reverence to go unto the Throne of the *Most Holy Father*, that in presence I may receive the Holy Documents; onely I fear the difficult passages to so most remote a Kingdom. Therefore I am frustrate of my Desire. In the mean while, with profound bowing, even to the Ground, We beseech You the *Most Holy Father*, That You would be led before the Presence of the Divine Majesty, and out of Pious Affection toward Us, who are obnoxious to Sins; and at the hour of Our departure out of this World, You would vouchsafe to *Indulge to Us intire remission of the punishment of Sins*. Withall, we beseech You, the *Most Holy Father*, that with the Holy and Universal Church, You would deprecate the Supreme Lord for Us, That He would confirm Our Empire; help and establish it (being once restored) with Peace; and withall would

would grant that this Eighteenth Emperour of our Imperia Houſe, who is the Twelfth Grandchild from the firſt Founder of the Empire and Family, namely, That Himſelf, as Lord, and all his ſubjects together alſo, may acknowledge and *own the true Lord Jeſus.* Finally, We ask You, the *Moſt Holy Father*, That You would ſend very many Men of the Society of JESUS, who far and near, may divulge the Holy Faith. Theſe Things indulg'd to Us, will be Monuments of Your Pious Affections toward Us. But other Things, which are in our Deſires, We are not ſufficient to explain in Words. Onely a man of the Society of Jeſus, Father *Michael Boym*, knows the Buſineſſes of our Empire. We command him to return Legate into the Great Weſt, to propound Our Speech before the *Moſt Holy Father*. He can particularly relate Our humble Will. We truſt in the time of Peace, to ſend *Chineſes Themſelves Legates*, who may preſent Our Duty at the Altar of the Saints, *PETER and PAUL*, and offer Reverence. With Heads bowed down to Your Feet, We hope the *Moſt Holy Father* will kindly look upon theſe Senſes of a rude Mind. This onely the Speech.

In the year *Yum Lie*, the fourth of the tenth Moon, the eleventh day, which was of the year from Chriſt, 1650. the fourth day of *November*.

The place ( ) of the Seal, wherein after the *China* Cuſtom, (for they do not uſe to preſcribe their Names otherwiſe) are theſe words engraved: *The Seal of the moſt Intire, moſt Wiſe, moſt Clement, Venerable Empreſs.*

Here follow the Letters Reſponſory, from *Alexander VII.* Prieſt, Beſt and Greateſt: Dated both to the Queen, and to the Supreme Director of the Kingdom.

To our moſt Dear Daughter in Chriſt, Helena Taminga, *Queen of* China,

ALEXANDER VII. POPE:

To Our moſt Dear Daughter in Chriſt, Health and Apoſtolick Benediction.

WE have known from Your Majeſties Letter, how great was the Goodneſs and Clemency whereby the God of gods brought You, wrapt up in blind Errors, and lying Superſtition, out of the Power of Darkneſs, to the knowledge of Light and Truth. He does not forget to ſhew Pity, nor retains His Mercy in Wrath. For when You was a Daughter of This, yet the Omnipotent Lord looked down upon You; who would rather be called, The Father of Mercy, than, The God of Vengeances and Revenges. Now who can ſearch out His Powerfulneſſes! Or find out the Way of His Counſels! Immenſe and vaſt Lands, whereof We have ſcarce heard any thing with Our Ears, the Old Enemy hath poſſeſſed with his Frauds and Fallacies. It was but like a Fable, this mighty Kingdom; no leſs for the Deſarts and almoſt infinite diſtances of Places betwixt; than becauſe the falſe Religion and Worſhip hath took up all things, poſſeſſed all,

all, over-ſpread all. What acceſs for Truth, through ſo many Seas, wandrings of Journeys, almoſt another Heaven and Stars; when they were prohibited from all the Shoars, who deſired a commutation of this precious Pearl before Gold and rich Merchandize: And laſtly when they were defended by the impiety of the Mountains continuedly adjoyning to the Ocean, and by Laws and moſt ſtrict Guards. The ſtudy of promoting the true Faith, broke through and overcame all theſe things: By which ſo many Dangers and Difficulties, Your Salvation hath been ſought. Whereby ſo much the more attentively, *Daughter in Chriſt*, You are to recall into Your Mind the Memory of ſo Great a Benefit, and make known theſe things to Your Children, that they may put their Hope and Confidence in GOD, and not forget the Works of GOD, and may enquire into his Commandments. Although alſo to the ſum of Joy which was brought Us, neither was this wanting, That Others alſo inſiſted on Your Example. And the Royal Child *Conſtantine* does no more grow into the hopes of the Kingdom, than of overturning Superſtition. Him truly, as together alſo All, We Fatherly embrace; and moſt lovingly beſtow upon Your Majeſty the Benediction which You ask; and ardently pray God to make Your moſt Diſ-joyned Kingdom One with Us, both in Affection and Faith.

Given at *Rome*, *at* (*or with*) *Saint Peter*, *under the Ring of the Fiſher*, the 18th day of *December* 1655. the Firſt Year of Our Popedom.

NATALIS RONDININUS.

To

To Our Beloved Son, Pan Achilleus, *Eunuch of the King of* China, *Captain General by Sea and Land:*

Beloved Son, Health *and Apoſtolick Benediction.*

YOur Letter brought us great Joy: For from the Riſing and Setting of the Sun, from the North, and from the Sea, God hath dealt Mercy to us: And He who heretofore on a ſudden illuſtrated with the Water and Grace of Baptiſm, the Royal Eunuch, mighty in much Treaſure and Riches; now hath called you, Beloved Son, *intangled with the Cares of this Kingdom, and the World; among which, never ſcarce is found place for the Doctrine of Chriſt, which is counted fooliſhneſs by the Men of this World; into the Light of his Son; that is, into an Immortal and never-to-periſh Inheritance of another and true Kingdom, The Greatneſs of which Benefit, as it hath affected Our Heart with great Joy; ſo you will plainly underſtand what is due from you therefore, if you look unto Him continually, who was made unto us for an Example of his own Diſcipline. But endeavour and co-work diligently, that this Work may be conſummated, which is begun in this moſt ample Kingdom, That there may be your Praiſe alſo in the Goſpel. For there ought to be no Vaſtneſs nor Longitude of Lands ſo great, as to withſtand that Faith which removes Mountains, or Charity which never fails, endures, and works all things. By this we admit you into Our Boſom, whoſe Flame towards you and theſe Nations, ſhall not be extinguiſh'd, no not by the multitude of Waters which paſs between us, nor ever wax cold by any Difficulties. But the Benediction which you ask for your Self, We moſt lovingly beſtow upon you.* Given at Rome, at (*or with*) St. Peter, under the Ring, *&c.*

NATALIS RONDININUS.

Since these Transactions, the Emperour hath thought fit, within these few years, to send the Jesuites out of his Countreys and Dominions; whether for their Good Deeds or Bad Deeds, God knows! For indeed the Jesuites are like some sorts of Persons; The more you know them, the worse you like them: And it were well if the Western Kings and Princes would do so too. *If Kings would think upon't, there might be no Pope; since if Popes could well help it, there should be no Kings.* Doctor *Sherman*, in his *late Account of Faith against the Papists.* ————For if there be any honest Jesuites in the World, we have little reason to think them at this End thereof. For here, whatever they are elsewhere, they are grown so mischievous, that every good Christian, especially *Englishman*, cannot chuse but be ready to help them to that, which *their Arms* (*a Bow and Arrow*) have so long lack'd; notwithstanding they Themselves too, have so well deserv'd it; *A String.*

FINIS.